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ABSTRACT

This report is an attempt to explore approaches in which white people examine their own racism, understand its nature and its consequences, and then plan self-directed changes in the direction of increasingly anti-racist behavior. In the pilot study described and evaluated in the report, three general purposes indicated were: assisting participants develop greater knowledge and changes in attitudes and behaviors so they could become increasingly effective in overcoming racism -- primarily their own racism; training the staff of the Michigan-Ohio Regional Educational Laboratory (MOREL) in ways of conducting antiracism programs; and, providing the data needed to plan and initiate effective development programs for combating white racism. Reportedly, lack of sufficient time prevented MOREL staff from conducting complete analyses of the evaluation findings. However, some ideas generated during the pilot study period itself are incorporated in two sections: Recommended Alternative Programs for Overcoming White Racism, and Recommended Techniques for Developing Sensitivity to Racism on the Part of White People. Pilot study agendas, evaluation forms, questionnaires, newsletters, and proposals are appended. (RJ)

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PILOT STUDY:

UNIT ON WHITE RACISM

by
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July, 1969

FOREWORD

In June, 1968, the Program Committee of the MOREL Board of Directors recommended that all new program planning efforts be directed to ways of combating the causes and effects of racism. Subsequently, in December of 1968, MOREL's Planning Division recommended initiation of exploratory activities in three areas, namely, development of an Afro-American Instructional Curriculum Laboratory (AAICL), exploratory studies in the field of community control and a "unit on white racism."

Several Afro-American Instructional Curriculum Laboratories were established during January - May, 1969. This work by Mrs. Annamarie Hayes is reported in a separate document.* The exploratory activities for community control development were not authorized by the Board of Directors. However, Mr. Henry Hagood developed a position paper (published by MOREL in June, 1969) which presents a rationale and suggested development work in a document entitled "Community Control for the Schools: A New Alternative."

Mr. Alan Hurwitz, MOREL Planning Specialist, undertook the leadership for a "unit on white racism" which, as he explains in this report, is an attempt to explore approaches in which white people examine their own racism, understand its nature and its consequences and then plan self-directed changes in the direction of increasingly anti-racist behaviors. Working throughout this study with Mr. Hurwitz was Miss Valerie Snook, National Training Director for People Against Racism (PAR) who provided invaluable insights gained from the pioneering work in anti-racism activities conducted by her and her associates at PAR.

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* See MOREL's Pilot Study: Afro-American Instructional Curriculum Laboratories, a July, 1969, publication.

Other MOREL staff members joined Mr. Hurwitz and Miss Snook for specific activities. Chief among these was Mr. Henry Hagood, Planning Specialist, who met regularly with black staff members at a High School, participated in the weekend retreat, and met on several occasions with black community members. Mr. Ronald Stodghill, Communications Coordinator, also met with interested black community members and black staff and also helped present the pilot study plans to the High School faculty. Mrs. Annamarie Hayes and Dr. Delmo Della-Dora assisted in planning the study and participated in the weekend retreat. Dr. David Kopplin, University of Michigan, helped plan, and participated in, the weekend retreat.

Mr. Hurwitz and Miss Snook not only have provided a documentation of their activities with staff but also have provided a rationale for so doing which should be very helpful to others who want to do something constructive about overcoming white racism. The rationale includes their perception of the way in which institutional racism was initiated and nurtured in this country and how it operates currently.

Also included in this report is a description of an alternative "program" to that which we conducted at Grand Rapids and some promising techniques for sensitizing white people to the dynamics of personal and institutional racism. This document represents a meaningful contribution to the very small but (hopefully) growing collection of literature describing actions designed to cope with America's chief social problem--white racism.

Delmo Della-Dora, Director
Planning and Development

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I. BACKGROUND

The Michigan Ohio Regional Educational Laboratory chose as its initial focus development of a new teacher education strategy. This is reported in a separate document. The new program was developed in the field, working with classroom teachers. As MOREL staff interacted with teachers throughout Michigan and Ohio, many of them felt that there was a need to develop programs that responded specifically to the issue of racism. Teachers contacted ranged from outright, confirmed bigots to white teachers struggling in ghetto schools to impose white, middle class values on black children. Staff members became increasingly aware of attitudes of white supremacy and/or white dominance in schools with which they were involved.

The Kerner Commission Report failed to provide solutions to the problem of racism, although it documented the existence of white racism very well. Combining this kind of written documentation with the personal experience of MOREL Staff it became apparent that there was a need to develop programs that dealt specifically with white racism.

The Program Committee of MOREL's Board of Directors recommended in June, 1968, to have racism become the focus for all new program efforts. Therefore, the Division of Planning and Development with Dr. Delmo Della-Dora as its Director and Mr. Henry Hagood as Research Analyst was augmented by transfer of two other staff members, namely, Mrs. Annamarie Hayes, and Mr. Alan Hurwitz. The mission of this division was to develop programs that would be designed to eliminate both causes and effects of racism with and through schools.

II. RATIONALE

Our urban decay and destruction speak readily to the need for attention to those types of efforts that deal with not only the effects but also the causes of severely strained race relations in our society. White Americans must become willing to speak of the moral decay of white America. It is the intent of the program described herein to undertake the task of examining white racism, attacking its root causes and reducing its impact.

White Americans cannot help but be exposed constantly to the effects of white, racist propaganda. The deliberate exclusion of black people from their rightful place in the history books, the account of slavery that is offered white students, the descriptions of "great Americans" offered in the schools, the constant bombardment of racist attitudes and feelings via the mass media--all help to perpetuate the concept of white superiority. The result is to create a significant deficiency in the psychological make-up of whites. This deficiency manifests itself in the phenomenon known as "white racism," that is, the systematic oppression of black Americans by white Americans for the purpose of maintaining psychological and economic superiority.

The roots of this need for psychological superiority can be traced to first efforts of white slave traders to capture and sell natives of Africa. Recognizing the widespread impact of the Puritan ethic, the slave traders realized that they had to convince the whites of the New World and Europe that the black man was inferior to the white and, in God's order of things, placed here to do the white man's bidding. Such efforts would be greatly aided by the racist propaganda that was communicated throughout the history of white Western civilization, from interpretations of the Old Testament to the reports of the European explorers who invaded Africa. With this in mind, those who controlled the ability of the masses to be in touch with truth altered that truth so that the culture and humanity of the African were left buried in the deepest reaches of the "Dark Continent" (a typically racist term) while the black man was brought in chains to the New World. This creature then was put forth as an ignorant, uncultured heathen who believed in mystical powers and knew nothing of the true Lord-- who was a white Anglo-Saxon version of the Deity. The myth of the animalistic characteristics of the black man was readily accepted by the whites and so there was no need to fear a rejection of the concept of owning other human beings since the black man was, indeed, not human. The relationship between the need for psychological superiority and the resulting economic gain is apparent. Black men and women represented a cheap labor force and, therefore, a high profit item for international trade.

The manifestations of this deliberately built myth of psychological superiority included the recognition by the black man that his very survival rested on his ability to remain almost inconsequential in the eyes of the whites and so he usually assumed a posture of servility and humbleness while interacting with whites. The whites, believing that they did in fact possess superior qualities to the blacks, assumed a posture in their interaction with blacks that resulted in the deliberate destruction of the dignity of the black man. Blacks were property to be traded, sold, beaten, and described in the Constitution of the "world's freest society " as equivalent to three-fifth of a white man.

With the coming of the Civil War and the resulting destruction of the formal institution of slavery, whites realized that the economic repercussions of the elimination of a free black labor market would be disastrous. Recognizing this, whites moved to maintain the myth of psychological superiority. This time the goals were at least two-fold. First, it was vitally necessary that the newly freed blacks recognize that they were allowed to survive only at the pleasure of whites. This privilege would be paid for by remaining in a servile position and accepting low-level remuneration for the sweat of labor.

Secondly, there was an emerging group of lower class whites whom the South needed for the purpose of running the tenant farms and performing the most menial of tasks that were at least one step removed from slave labor. The wages to be paid this emerging class of whites was not sufficient for the sustenance of a family. So the white power structure invented "Jim Crow." When the poor whites cried for more money to feed their hungry families they were fed "Crow." When the poor whites sat at the dinner table and saw their starving children they fed their children "Crow." The evil of racism became a staple in the daily diet of white Americans.

In the North the first migratory blacks were welcomed as long as they made no effort to acquire the better paying jobs or the decent places to live. The white power structure of the North fed on the ghettoized blacks. The business establishment of the black communities were (and still are) owned predominantly by whites. Blacks were paid the lowest wages which they, in turn, had the privilege of spending for inferior products, at superior prices, in the white-owned stores of the ghetto. Again, the white power structure recognized that there would have to be an explanation of the circumstances of the blacks' miserable condition. This explanation took the form of perpetuating the myth of the ignorance and child-like mannerisms of blacks. A black man was "lazy," "shiftless," "unmotivated." He lived for his bottle of "booze" and "the welfare" that the generous white community supplied. The media that produced the tools of communication; textbooks, movies, radio, newspapers, magazines, etc.; realized that there could not be an honest representation of either the qualities of the black man, his historical and cultural background, or the very real contributions he was making to the growth of the American society. Therefore, there was systematic exclusion of all reference that could have been made to the dignity and contributions of black people. Would even a group of people, white Americans, who had spent the last few hundred years feeding on racist information and attitudes be tolerant of the systematic exploitation and subjegation of blacks if they knew that blacks were human and worthwile? Doubting it the white power structure moved to perpetuate the myth of white superiority.

Included among the racist myths of America was the concept of the animalistic sexuality of the blacks. The black man was represented as sexually potent to a degree unknown among white men. The black man "lusted after white women" and was as a result to be feared and mistrusted by whites. The black woman had sexual prowess that far exceeded that of white women. Believing these lies, whites rejected the blacks as a more animalistic form of life that was not bound by the propriety of the white, Puritan ethic. Interestingly enough while the blacks were rejected as non-human, in large part because of the racist myths concerning their sexual prowess or wantoness, there were untold numbers of children whose complexion belied their ancestry resting exclusively in Africa. White sexual standards were one thing in conversation and quite another in practice.

Though brief in form, the above description gives some of the flavor of the racist history of our society. However, it is critical that we understand that our present situation is, at best, no better than it was in 1869, 1769, or 1669.

The most obvious symbol of a racist society is the existence of a slave caste. We have, right now in America, a slave caste. That slave caste is black. There are several conditions necessary for the maintenance of a master-slave relationship. All those conditions presently exist in our society. First, the slave caste must be made to feel both psychologically and socially inferior. This is accomplished by systematically excluding black people from their rightful place in history. The orientation of our history is overwhelmingly towards a white, western European accounting. The standard of beauty in America is white. "Is it true blonds have more fun?" Yes. The restrictions on the social mobility of black people result in a feeling that there is superior-inferior relationship between blacks and whites. Ghettos are created by force, not choice. The debilitating effects of life in a ghetto are numerous, and ghettos are the creation of white America's power.

The second requisite for a slave-master relationship is that the master class must feel superior. White Americans are constantly supplied with information and experiences to confirm this feeling. White means purity, goodness, lightness, fairness, truth, beauty. Black means evil, scheming, bad, dangerous, catastrophic. Flesh colored band-aids are not flesh colored for 25 million people but they are represented as the color that flesh ought to be. "Good guys" wear white hats, and "bad guys" wear black. The heroes of America are white. The history emphasized in schools is white (dominated by white European figures). The abundant materialism of America is "available to anyone who is willing to work hard"----and accept white, middle-class values. People who fill positions of power and importance are white. Textbooks are white. Hollywood's standards of beauty is white. History is white. "Good" housing is white. Government is white. The list is almost endless. White is right. White is superior.

Dr. Citron's paper, entitled, The Rightness of Whiteness, describes the development of this concept expertly.*1

The third condition necessary for maintaining a master-slave relationship is that the slave class must feel that what the master class wants are the standards of life. If the slave is striving to achieve the same values and standards that the master has, he will not establish an independent identity. Blacks are constantly bombarded with propaganda that moves them toward achieving white, middle-class goals. Be quiet and sit in straight rows. Have a double standard of sexuality. Want a car and home in suburbia. Have straight hair. Accept the white version of history unquestioningly. Malcolm X talked about the slaves who when the master's house was burning rushed frantically to put out the fire because those black people had been brainwashed into believing that what was good for the master was good for them.*2 Today, we make numerous efforts through our mass communication media, churches, schools, governmental bodies, etc., to convince black people that what is good for white America is good for them.

The slave caste being a threat to the security of the master class is a fourth ingredient necessary to perpetuate slavery in America. Our reporting of "crime in the streets" and our call for "law and order" are but thinly disguised methods of developing a fear of black people in white people. As long as we deal exclusively with the effects of racism we will not have to deal at all with the causes and practices of racism. The "arms race" in suburbia is symptomatic of the fear white people have of black people. The behavior of policemen is representative of white

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*1 Abraham F. Citron, The Rightness of Whiteness. Detroit: Michigan-Ohio Regional Educational Laboratory. February, 1969

*2 Malcolm X and A. Haley, Autobiography of Malcolm X. New York: Grove Press, 1964.

America's willingness to brutalize and dehumanize black Americans because they are dangerous. How many white women cross the street to avoid walking near some black people?

The fifth condition necessary for slavery is that the master class must demonstrate periodically that they possess more than enough power to carry out genocide against the slave caste. What better example of this than Detroit's 12th Street in the summer of 1967, or New Bethel Church in Detroit in the spring of 1969? White America has more pistols, clubs, MACE, mounted police, fire hoses, barricades, foam, tear gas, chains, handcuffs, jails, judges, helicoptors, rifles, sub machine guns, armored cars, bazookas, tanks, .50 calibre machine guns, flares, trucks, helmets, "saps," cattle prods, face shields, loudspeakers and sirens. The black man must always know that he can be eliminated at any time as Grier and Cobb make clear in Black Rage.*

Slavery is not a memory in the past. It is a fact of today. In the above description we deliberately used the term "caste" rather than "class" in referring to black people. White people operate in a class system in this racist society. By working very hard, and not "rocking the boat," white people can achieve class mobility. There are numerous examples of poor immigrants' grandchildren receiving their Ph.D.'s from universities and gaining materialistic and psychological happiness. These white people then gain social stature. This is class mobility. Black people operate in a caste system. Regardless of the achievements of a black person they are still "niggers" to a large part of our society.

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* Thomas Grier and Price Cobbs, Black Rage. New York: Basic Books, 1968.

Also, the manner of realizing achievements for many black people is to forego their dignity and individuality and adopt the white standards of success. There is, by white America's standards, no escape for a black person from his birthright caste.

III. PROGRAM GOALS

The pilot study in Grand Rapids had three general purposes for MOREL. These were to

...help participants develop greater knowledge and changes in attitudes and behaviors so they could become increasingly effective in overcoming racism (primarily, their own racism)

...train MOREL staff in ways of conducting anti-racism programs

...provide the data needed to plan and intitiate effective development programs for combating white racism

MOREL's effort in Grand Rapids was intended to begin to counteract thousands of years of history as it bears on living today. Because the school touches so many people, it is within that institution that anti-racist behaviors must be generated. Among the intended outcomes of the MOREL Program for combating racism are the following. Only a few of these would be realistically a part of a brief pilot study but all of them and others would be appropriate goals for comprehensive program development.

Possible Outcomes of Anti-Racism Programs

1. Teachers will be accepting of the language patterns of black students.
2. Teachers will provide means through which black students can develop and use their own language patterns.
3. Teachers will understand the language of black students.
4. Teachers will define the terms "black power" and "black self-determination" in a positive manner.
5. Teachers will carry out instructional programs that black students see as relevant to their needs, based on the concerns and interests that grow out of their cultural background.

6. Teachers will deal openly and directly in their classrooms with the issues of institutional and personal racism by providing white students with information and experiences that clarify the nature of racism.

7. Teachers will encourage and/or assign students to read materials and novels that deal directly with the issue of racism.

8. Teachers will gather and use all available student feedback concerning teachers' racist behaviors.

9. Teachers will facilitate efforts by students to gain student power.

10. Teachers will examine and redefine their evaluation procedures and practices in light of their new knowledge and attitudes regarding racism.

11. Teachers will actively resist and try to change, by any means necessary, racist practices and policies of their schools.

12. Teachers will channel their anger at the racist society into constructive programs and behaviors that will eradicate racism.

13. Teachers will be able to identify racist propaganda in mass media presentations.

14. Teachers will actively seek to change the racist myths believed in, and procedures practiced by, their fellow staff members.

15. Teachers will actively support the black community's movement toward self-determination.

16. Teachers will continually evaluate their own behaviors and attitudes in terms of racism.

17. Teachers will actively support all those individuals whose behavior is anti-racist.

18. Teachers will recognize the segregation of our present society and the declining condition of black people.

19. Teachers will pursue, on their own, additional information concerning the history and philosophical bases of racism. This effort will be undertaken to provide a foundation from which effective anti-racist behavior can spring.

20. Teachers will not encourage any individual or institution to "go slow."

21. Teachers will join with other members of the community as a whole to combat racism in institutions other than the school.

This unit is intended to be used in all white or predominantly white settings. The focus of this unit lies on the concept of "new white consciousness." This "new consciousness" is an amalgamation of all those concepts that contribute to the effective and humanistic operation of a white person in a world populated by people of various colors. New white consciousness includes the task of unmasking the realities of our racist society and taking positive steps to eliminate its racist nature.*

It is equally important to note what this unit is not. First and foremost, it is not intended in any way to be an approach to prepare sites for forced integration. Forced integration is the phenomenon of transporting black people into white communities and accepting them only if they demonstrate that they will behave in a manner acceptable and nonthreatening to white, middle class Americans. In fact, if the unit is successful in creating new awareness in white people, whites well might begin to actively support the concept of self-determination by blacks. This unit also is not intended to create guilt complexes in whites. Action that results from this unit must be based on a positive desire to close the gap between our stated goals and the behavior of our society, rather than being based on a guilt ridden motivation. We do not intend to promote self-flagellation.

Further, this unit on white racism is intended to be a "white on white" treatment. Those who implement the design described therein ought to be white. Those who participate in the workshops ought to be white. Where people of color feel that they want to contribute to keeping the focus of this effort on the development of a "new white consciousness," they would certainly be helpful in planning, administering, or carrying out the activities. It must be kept in mind, however, that this unit is not intended to change black consciousness.

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* Robert Terry, New White Consciousness. Detroit Industrial Mission. December, 1968.

IV. INITIATION OF PILOT STUDY

The first contact with the High School came at the request of a black parents' group. Members of this group had attended a presentation by the MOREL Planning and Development Division at the MASCD Annual Conference in Lansing during October, 1968. At the presentation MOREL staff indicated both an interest in,and ability to deal with, the issue of racism. The black parents were aware of the racism that pervaded the forced integration of black students into the previously all white High School. The black parents group petitioned the Grand Rapids Board of Education to take direct action to combat racism. Their petition included a specific request to have MOREL involved at the High School (see Appendix O). Members of the Planning and Development Division met with representatives of the black parents' group to gain background information. At this meeting the parents also provided a list of demands of the white students (Appendix P). Also received was a plan submitted to the Grand Rapids Board of Education to replace the suggested "master plan" that would close South High School (see Appendix Q). This plan was not adopted.

The Grand Rapids Superintendent of Schools contacted MOREL to find out what services could be provided. The Grand Rapids community felt that this High School was a serious situation because the school had been closed previous to Christmas vacation due to physical violence between black and white students. A first meeting with personnel of the Board of Education was held early in January, 1969. Present were the superintendent, the acting head of the High School, the departing principal of the High School, representatives of the Grand Rapids Education Association, the administrative intern,the assistant principals and the Chairman of the Faculty Committee at the High School. This initial meeting was used to describe to the group the developmental nature of MOREL's work. It was explained that if logical connections existed between the needs of the Grand Rapids school personnel as they saw them and the purposes of a pilot study, as MOREL saw them, a pilot study could be conducted at the High School.

The decision reached at this meeting was to make a presentation to the entire High School Faculty to see if there was sufficient interest on the part of the teachers to proceed with establishing a pilot study. Also, at this initial meeting, the administrative personnel shared with MOREL staff a document prepared by a local black minister (see Appendix R).

At the meeting with the entire faculty, MOREL staff talked about its definition of racism (already described) and emphasized the developmental nature of its efforts. It was indicated that the pilot study, if initiated, would participant-directed. MOREL staff emphasized that the study would operate with a basic assumption that all white people growing up in this society are, inevitably, racist. The results of participation in such a program would be greater sensitivity to racism and development of methods of actively combating racism.

Previous to this initial meeting with the total staff, there had been a great deal of gossip concerning MOREL. The perceptions of many people were that MOREL was going to measure the degree of racism of individual teachers. MOREL staff emphasized the fact that it was not able to measure, nor was it interested in, the amount of racism exhibited by an individual. The goal was not to measure racism but to help generate self-directed anti-racist behaviors. Faculty were told that participation in the program would be on a voluntary basis. At the conclusion of the meeting some 40 staff members (out of 80) indicated interest in participating by signing a circulated sheet. Subsequently another ten teachers, not present at this meeting, also indicated an interest in participating (for a total of 50 volunteers).

The next activity at the High School involved two MOREL staff members interviewing groups of students concerning their feelings about the situation at the school. A black MOREL staff member met with a group of black students, and a white MOREL staff member met with a group of white students. (The students had been selected by the administration of the school as being representative of the total student body.)

Just before meeting with the students, the acting principal indicated that all questions and comments should be phrased in terms of what "were" the students' feeling in the past rather than what "are" your feelings presently. This was to be done in order to avoid arousing latent anger for fear of provoking another physical confrontation between black and white students. The black students' feelings are indicated in Appendix S, the white students' feelings in Appendix P.

Before the next meeting with the entire faculty a new white principal was appointed. He had been principal at a junior high school in the black community of Grand Rapids and was seen by central administration as a strong, directive individual who could handle the situation.

The next meeting was with the entire faculty. At this time everyone on the staff was asked to respond to the questionnaire designed to gather baseline data. Facualty members who wanted to participate in the pilot study were asked to meet after completing the Baseline Data Form. Approximately 30 people appeared for this purpose. Faculty members who were present selected a meeting time that was convenient for the largest number present, which happened to be Thursday afternoons after school, from 3:00 - 6:00 p.m. The number of faculty members available to meet at that time and day was 23. This number broke down as follows:

a) By race: 19 white and four black

b) By job: three counselors, three administrators, one audio-visual coordinator, two study hall teachers, 14 classroom teachers.

At the organizational meeting of the pilot study group, the participants elected a steering committee of three people (a white counselor, a black counselor, and a white classroom teacher). All three people were first-year faculty members.

Also distributed at this time was the "Proposed Sequence of Activities" for the period of the study (see Appendix A) which described the general nature of the anticipated activities and a timetable for carrying them out. With this, the pilot study got underway formally on January 23, 1969.

V. ACTIVITIES OF THE PILOT STUDY

January 23, 1969 First Session*

Much of the first formal meeting of the group centered on explaining the mechanics of the project and establishing participant goals for the study. Through discussion, the group began to describe goals for themselves. Those given the greatest emphasis were:

1. "Feedback" on personal racism
2. Means of combating personal racism
3. Means for dealing with racism in the classroom
4. Establishing a need for change

In an effort to explore attitudes and knowledge within the group, participants were asked to list three white and three black "heroes." Black heroes listed were predominantly entertainers, sports figures, and personal friends. White heroes listed were, on the other hand, predominantly noted thinkers and statesmen.

Discussion followed and was focused on the differences between the two lists. It was pointed out that the participants had not included black thinkers, statesmen, or leaders of movements for social change. The participants accounted for their list in two ways. First, many of them had no knowledge of the history or condition of black people in America. Second, those black leaders and thinkers that the participants were aware of could not be viewed as heroes because of the threat their philosophies represented to the participants (for example, Malcolm X, Eldridge Cleaver, Stokely Carmichael).

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*See Appendix B for session agenda

The discussion then shifted to the list of white heroes. Many of those listed were founders of the country, revolutionary leaders--and slave owners. The groups were asked whether they believed that a slave owner could be considered a hero. Most of the group were unwilling to take a position on the question. The discussion became a dialogue between one white member and one black member. The black person believed that the good qualities of the whites were overshadowed by their slave owning, and that they could not legitimately be considered heroes, while the white member strongly disagreed.

At the end of the meeting the MOREL Lending Library was presented. Participants were encouraged to select books and report on their reading to the group as a whole. The books included novels, essays and historical documents dealing with the racial crisis. Authors included Malcolm X, Cobbs, Siegal, Martin Luther King, The President's Commission on Civil Disorders and other contemporary sources.

Participants also received a notebook in which were contained sheets on which to maintain a log of weekly activities and ideas and a set of post-meeting reaction forms for each session. These kinds of feedback were used by MOREL staff for weekly planning and evaluation of progress.

January 30. Second Session.[1]

The January 30th meeting began with a discussion of a forthcoming weekend retreat. Three members of the group indicated that they were unable to attend the retreat. When it was made clear that participation in the retreat was an integral part of the study these three withdrew from the group. MOREL staff initiated a discussion of goals and specific suggestions for retreat activities. The group was unable and/or unwilling, to propose concrete suggestions and left the planning of the weekend to the MOREL staff and the three-member Steering Committee.

It is significant that during this session racism was generally defined as the (white) domination of a (black) minority. White people were conceived of as the majority, black people, by definition, the minority. (It could have been pointed out that racism is not necessarily a majority/minority problem with South Africa as a specific example.) When one group member did raise the question "Why is it bad to emphasize whites" the responses were ambivalent and confused. It was further pointed out that the world is populated overwhelmingly by people of color and not by white people.

The group divided into three sub-groups to discuss the Rightness of Whiteness.[2] The concept of a "white ghetto" was the easiest concept for the groups to deal with, since it is a description of geographic characteristics of America, rather than of white attitudes or values. Racism was perceived only in terms of direct black/white confrontation situations. Participants were unable to conceive of racism as a set of values and assumptions held by white people which affected their individual or collective relationship to people of color. When asked what factors contributed to "white dominance" at the High School the group could only identify "white dominance" as the existence of a primarily white staff and a minority of black students.

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[1] See Appendix C for session agenda and discussion questions.

[2] Citron, op. cit.

The group was unable to describe specific examples of racism at the High School. When confronted with the suggestion that they held racist attitudes, some reactions were highly defensive, such as "We are the liberals in the school." "We don't have to deal with ourselves, we must learn how to affect the racist on the staff." It was clear that the participants defined racism as hatred between groups or individuals and not as the assumption, on the part of whites, that white people are superior to people of color, which is the message of The Rightness of Whiteness.

At the close of the meeting everyone was asked to look for specific examples of racism and white supremacy, both at their High School and within the larger community, for discussion at the next meeting.

Weekend Retreat, February 7, 8, 9[*]

A. Friday Evening, February 7

6:30 - 7:15 Dinner together

7:15 - 7:45 Introduction of MOREL staff and consultants and reitera-of three points:

- a) This is a problem-centered approach, not"sensitivity training" or group psychotherapy.
- b) MOREL staff planned first two sessions and general format of weekend to "get things rolling" but all sessions after this should be jointly planned with emphsis on self-direction by the staff in pilot study.

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[*] See Appendix D for proposed plan of activities

c) Need by pilot study staff to keep careful records of and evaluate each activity. Which ones were helpful? Harmful? Neither? Why? This feedback was essential to success of this pilot study and to planning better ones later.

Directions for Weekend

a) Plans for weekend are only tentative. Can be changed as desired by participants.

b) Review tonight's agenda.

c) Weekend plans built around stated goals of participation.

d) Record comments on cards. Keep until ready to share.

e) Watch for different ways all of us express racist attitudes/knowledge.

f) Write down your goals and expectations for the weekend. (Each person given paper to record this.)

7:45 - 8:30 Getting acquainted with other members of group, interviewing each other, etc.

8:30 - 10:30 Division into three subgroups to discuss, "How is racism developed and learned?" After demonstration of role-playing for this topic, groups discuss how racism is learned generally in our society and how it was learned for them, specifically.

B. Saturday, February 8

9:00 - 10:00 Groups continue discussion of "How racism is learned."

10:00 - 11:15 Whole group discusses tape recordings made for weekend by white students and black students. Debate: "Shall we (1) not listen to tapes at all, (2) listen to

	tapes in their entirety, (3) listen to tapes only after editing out references to any staff members not in the pilot study?"
11:15	Black participants leave to caucus.
11:15 - 11:30	Remaining participants decide to listen to tapes after editing out all comments about members not in pilot study.
11:30 - 1:00	Lunch (Editing of tapes in separate room)
1:30 - 2:30	Black participants react to decision-making in their absence. Discussion of this specific action and also of implications for decision-making in other settings. Brief discussion of significance of this black caucus and of meaning of black caucuses generally.
2:45 - 4:00	Listened to the two edited tapes from black students and white students.
4:00 - 6:00	Open time for informal meetings, relaxation, etc.
6:30 - 7:30	Dinner
7:30 - 10:00	Small groups (three) continue discussions of problems and issues including what they heard on tapes and its meaning for teaching and learning, particularly in classroom.

C. Sunday, February 9

8:00 - 9:00	Breakfast
9:00 - 12:00	By mutual agreement of black and white participants, white participants and black participants meet separately to discuss value and significance of sessions thus far for themselves. What are next steps--including ways of working on improvement of school program and also working with other interested members of staff not in pilot study? (Approximately 30 additional--for a total of 50 staff members

had expressed interest, but group was limited to approximately 22 members at request of MOREL.)

February 13 Session[*]

The entire meeting consisted of a group discussion of the weekend retreat and its effects. The wide ranging discussion touched on such topics as:

1. need for more knowledge of institutional racism
2. other staff reactions to weekend
3. need for trust and openness within the group
4. participants role in maintaining racism

At the close of the meeting it was suggested that the group continue to gather evidence of cultural and structural racism.

After the February 13 session it became evident to MOREL staff that black and white participants should meet separately. The reasons were threefold:

1. Since this was a study of one's own white racism, black people could not be expected to examine themselves within this framework.
2. Black participants had concerns and needs unique to their role as the only (four) black staff members in a total staff of 80 persons.
3. White participants were "using" black participants by questioning them instead of questioning themselves.

There was mixed reaction to this MOREL decision on the part of both black and white participants but it was finally accepted.

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[*] See Appendix G for session agenda

Two MOREL staff members interviewed each participant in the study prior to the February 20 session, asking three questions of each person:

1. What should be done in the remaining sessions of the study as you see it now?
2. What can MOREL staff members do, specifically, to make these sessions as worthwhile as possible?
3. What are your own personal major goals or purposes in relation to the study? What do you really want to get out of it?

February 20 Session*

This session was planned from the responses given in the individual interviews. The entire meeting centered around the question "What factors inhibit your ability to behave in an anti-racist manner?" A forced-field model was used to conduct the analysis.

Participants wrote down two examples of ways in which each of the following factors were inhibiting:

1. self
2. school
3. community
4. MOREL group (study group)

Each participant then spent ten minutes sharing his concerns with one other group member. At the end of that time the whole group came together to share their individual concerns. As it became clear that there were commonly shared concerns, the group was again broken up into subgroups around these common concerns.

Discussion centered around ways to cope with the concerns and how to minimize or overcome their inhibiting effect. After a 40 minute discussion, the whole group came together to report and discuss progress. The following are the concerns described by the group:

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* See Appendix H for session agenda

FACTORS INHIBITING PROGRESS (Toward Anti-Racist Behaviors)

1. Self-centered vs. Social Consciousness; Self-image.
2. Self-image vs. others' conception of self.
3. Past behavior, stamina vs. fighting system, self-resistance vs. change.
4. Commitment vs. neutrality.
5. Lack of surfacing of hidden feelings.
6. Lack of knowledge about institutional racism.
7. Nonbelievers vs. believers.
8. Cost of commitment vs. escapism.
9. How do you deal with racists?
10. Lip service vs. actual change.
11. Fears of being charged with phoniness by black participants.
12. Loss of social status. Oddballs must be removed?
13. Exploitation-inability of whites to understand Black's point of view.
14. Apathy on part of self. Problem is with self.
15. Inability to communicate with others in group.
16. School jobs are often set up to be "police" jobs--not jobs demanding understanding.
17. Fear of mass group, yet no fear of individual. Industry can be dealt with.
18. Passive anti-racism more prominent than active anti-racism.
19. "Racism seems to be a natural phenomenon - pervasive in U.S."
20. School Board. Candidates seem to be racist, claiming "economic extravagance for bussing."

21. Group fails to get down to specifics in dealing with racism.
22. Friendships held higher than arguing about racism.
23. Job is educating, not converting. Anti-racism in the classroom creates resistance (i.e. white backlash).
24. Is change in U.S. going to destroy community and nation?

The final 20 minutes of the meeting were spent discussing a meeting of black parents which some group members were planning to attend later that same evening.

Approximately seven members of the pilot study group attended a meeting of black parents in which they heard perceptions of the situation at Union High School and reactions toward the schools in general. (Attendance came about at the invitation of black community leaders.) Union High staff members present sat as observers during the discussion and then talked informally with individual group members afterwards.

February 27 Session*

The meeting began with a report on the black parents' meeting that some members had attended the week before. The people who attended the parents' meeting were impressed with the solidarity of purpose within the black community. The participants said that the concerns of the black community were now clearer to them.

An interesting sidelight of the day's activities was the appearance, on the morning of this day, of an "underground" newsletter which appeared in every teacher's mailbox. In it were references to lack of honesty existing among staff members. It also commented on the mood of the school in responding, or failing to respond, to social issues. Pilot study participants also discussed this paper and exhibited a wide range of reactions from very negative to strongly supportive of its contents and of its (unknown) author(s).

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* See Appendix I for session agenda

The bulk of the meeting then centered on examining ways in which institutions created and maintained white supremacy. Three groups were formed and each listed the institutions that affected them. A master list was compiled, and the group was asked to decide what three institutions affected them most directly and constantly. Those receiving the highest priority rating were government, the school and the family.

Each participant then listed two specific ways in which each of these institutions fostered the concept of white supremacy and a group list was compiled from this. Discussion centered around the school and how it oppressed black students and developed white supremacy in white students. At this point many group members expressed concern with their personal ability to be relevant as teachers to black students.

The discussion then changed focus and some members began to question why whites should become anti-racist. Two kinds of responses were forthcoming: first that racism was harmful to black people, and therefore morally unacceptable; and second that the increasing polarization of the society along racial lines was potentially dangerous to whites as well as blacks.

The closing minutes of the meeting were devoted to a discussion of individual conferences with MOREL staff and teachers, and the possibility of bringing in videotape equipment for self-examination of classroom behavior.

March 6 Session

The discussion began with concerns and information that participants had gained from outside reading. The discussion focused on how this

High School affected black students. The group was able to identify many specific manifestations of racism and white supremacy but felt they were still unable to take meaningful action to combat such practices within the school. It was felt that the two main block to action were fear of reprisal and inability to describe and implement alternatives.

The participants were then asked to identify a particular project area for anti-racist activity. Participants chose to work around one of four projects. There were:

1. Examining and rewriting school policies.
2. Examining marking practices (especially in relation to evaluating black students).
3. Staff relations. How to communicate with and work with anti-racists on the staff.
4. Creating an audio visual presentation of racism at this High School

Each subgroup was asked to carry out two tasks that day. First, they were to clarify goals and definitions of the project and, second, to compile a list of resources needed for carrying out the project. The group came together as a whole for the last few minutes to discuss the coming meeting between MOREL staff and the High School Parents Association (to discuss the MOREL program). Almost all participants decided to attend the meeting.

WOOD-TV, Grand Rapids was present at the beginning of this meeting to report to the larger Grand Rapids community about the activities of the MOREL project. They interviewed MOREL staff members and televised a portion of the meeting.

March 11 Meeting with High School Parents Association

MOREL staff members met with the High School Parents Association for an evening session in the high school building. The school personnel participating in the pilot project were excluded from the meeting by the officers of the parents' organization when they appeared. The MOREL staff members reported the goals and activities of the pilot project to the parents' group. The reactions of the parents who spoke up at the meeting were extremely negative toward the MOREL pilot study. Some parents indicated that they did not want any federal agency involved in their school. Others stated that MOREL was not dealing with black racism and that it should be. There were numerous references made to "T-grouping," "sensitivity training" and implications of 'brainwashing' on the part of MOREL staff members in the questions raised and statements made. MOREL staff members indicated to the group that MOREL was not conducting "T-grouping" or "sensitivity training" nor was its staff 'brainwashing' people. However, it was apparent that the explanations of the MOREL staff present were not accepted by those who reacted.

March 13 Session

The entire meeting was spent discussing the meeting with the Parents Association and posible responses. Participants were angry and concerned that they, as teachers, had been excluded from the school parents' meeting. Many felt that the purposes of the Association were not improvement of the High School, but rather the political advancement of their members who were candidates in the impending school board election. It was also felt by many participants that the group was racist in that it opposed combating racism, that it was preoccupied with nonexistent "black racism" and its candidates were taking a clear anti-bussing stand in the election.

It was decided that the group would hold a press conference the following day to:

1. support the MOREL program.
2. denounce exclusion of teachers from the Association meetings.
3. make it clear that the teachers believed that the Association was using parents' concern for the children for political advancement of three members.
4. support efforts toward combating racism within the High School and the Grand Rapids entire community.

A committee was chosen to draft a press statement that evening and present it to the entire pilot study group the next morning just before school began. It was also decided to call a general faculty meeting at the close of the next day before the press conference. This was done so that all faculty would have a chance to hear, and support if they chose, the press statement. One member of the group was chosen to notify the press and secure permission from the principal to have the conference at the school, or to find another location in the event permission was denied.

[illegible]rch 14 (Friday)

The pilot study group approved the press statement. There was a brief faculty meeting and about fifteen other faculty members decided to support the statement by their presence at the press conference.

At the conference, all supporting faculty sat with the chairman of the pilot study group as he read the statement. The chairman briefly answered questions. All the newspapers and many of the radio and television stations were present at the press conference. The following is the press statement issued by the group:

PRESS STATEMENT

"I am here to speak on behalf of those teachers at the High School who are participating in the Michigan-Ohio Regional Educational Laboratory's pilot study, better known as MOREL. We feel that it is necessary to take this opportunity to explain our role in MOREL and to voice opposition to the position of the Parents Association. We feel that the comments made about MOREL are highly unjustified and that they fail to do credit to us as educators, to our public school system, or to the children it serves. Our primary concern has been to create an atmosphere of better understanding among the students and staff at the High School. This better understanding can best be accomplished by dealing directly with the problem of white racism, its attitudes and behavior. If we remain silent on the issue of racism, we do nothing more than allow racism to be perpetuated. A certain segment of the community doubts the integrity of MOREL and, what concerns us more, doubts our integrity as educators. We want all parents of students at the High School to be aware of the fact that we are not participating against our will in a subversive, un-American, or un-professional activity and that MOREL is here by invitation to help us deal directly with racism. Our concern, as educators, is to provide the best possible education for all students.

Early in January more than half the staff of the High School expressed an interest in working the MOREL. Due to schedule conflicts, 22 faculty members decided they could participate on a regular, weekly basis. The group included administrators and teachers from most departments in the high school. We had one thing in common, we recognized that racism existed. Perhaps the most convenient thing we could have done would have been to turn our backs and walk away. But instead, we decided to face the problem because we knew the problem existed in the classroom, the school, and the community. Now our efforts are under attack. It seems that attempting to improve human relations brings out the very worst in some people. At least that is what we tend to believe after witnessing what we did at a recent meeting of the so-called Concerned Parents.

We understand the insidious and destructive characteristics of racism. We have had the opportunity, first, to better understand ourselves and, as a result of that, to better understand the problems that exist in the school and the community. We believe that public school teachers have been passive too long in the area of human rights. Biology, English, social studies, and the other subject areas of a public high school are meaningless if young people are unable to live in accord with each other. Our goal as members of the MOREL program has been to help identify the problems and implement solutions that will permit young people to learn together without conflict. We feel, as educators, that this is our primary responsibility. For, in fact, the classroom and the school are a perfect reflection of our total society. Either we do this in the mainstream of society or we perish.

We are the first to recognize that the organization called the Parents Association does not fulfill its title. It must be made clear to everyone in the community, whether they are involved directly with Union High School or not, that this organization is clearly a campaign tool of three candidates for the Grand Rapids Board of Education. We do not believe this organization in its design, stated purpose, or structure represents the true feelings or point of view of the majority of parents in the High School area. They have attacked the sincerity of each one of us and yet they have denied us the opportunity to respond or comment on the charges they leveled against us.

We want to make it exceedingly clear that we endorse the MOREL program. And, furthermore, we believe that any efforts to combat racism can only have a positive affect on our community."

March 21

The scheduled meeting of the pilot study group was cancelled due to a city-wide teacher's strike vote meeting called for that afternoon.

March 27 Session

Four issues were discussed at this meeting.

1. The teacher strike
2. The repercussions of the press conference
3. Plans for the final meeting
4. Activities of the "task forces" on
   a) school policies
   b) marking practices
   c) relations with other staff
   d) audio-visual presentation of racism

The partitipants were asked to deal with the issue of whether teachers striking for their personal gain was an organizationally racist behavior. The group took a position that the improvement of working conditions would prove to be an anti-racist endeavor in that it would result in improved learning by students.

The chairman of the group had been threatened with legal action as a result of the press conference. Members of the Parents Association felt that some of the comments included in the press release were unfounded. They asked that a withdrawal of certain comments be made.

The participants made plans to invite other faculty members to their final meeting. The plan was to share with non-participating staff the perceptions they had gained as a result of the pilot study efforts.

The "task forces" met individually to pursue those activities that they had initiated at earlier meetings.

April 10 Session

The final work session of the pilot study involved making a presentation to those non-participating faculty members who volunteered to attend. The film "We Are One" was shown and the following discussion centered on how the participants defined racism and what they saw as the role of white people in overcoming the racial crisis facing our society. Participation by other faculty members was extremely slight. Only six out of a possible sixty people chose to attend.

April 17

The participants completed an evaluation instrument relating to the total pilot study (see Appendix T).

VI. EVALUATION OF THE PILOT STUDY

The responses of the 17 white participants in evaluating the pilot study were tabulated and categorized. They appear below. There was not sufficient time for MOREL staff to conduct a thorough analysis of these findings and to draw conclusions from them. However some ideas for an anti-racism program and some suggested techniques for carrying out anti-racism programs were generated during the period of the study itself. These appear in the section following the report of findings. (Les Biederman and Margaret Powers of People Against Racism carried out the analysis of findings.)

Report of Findings From Participant-Evaluation Responses

April 17, 1969

1. Purposes/Goals

1.1 What did you think the purposes of this Study were as it got underway?

5 - To define, identify and understand racism in general.
4 - To stimulate action against racism (personal and/or institutional).
2 - To respond to racial trouble at the High School through discussion of racism.
1 - To identify racism in school systems.
1 - To create better understanding between blacks and whites.
1 - Unsure
1 - "Primarily to study the feelings of black people, and to discover if I was a racist."

1.2 What do you now think the purposes were?

9 - To educate us about racism so we can act against it.
4 - To raise our level of personal awareness about racism.
1 - "To educate us about racism so we can react in an anti-racist manner when it occurs."
1 - To investigate what could be done to end racism at this school.
1 - "To emphatically inform us of the fact that we were racists."

1.3 How worthwhile are these purposes in your opinion?

6 - Extremely worthwhile, very important.
5 - Worthwhile, and calling for action.
2 - Worthwhile, but chances of fulfillment are not likely.
2 - Worthwhile in terms of personal understanding.
1 - "They (purposes) must be achieved or America will burn."
1 - "So----------------" (Sic).

1.4 What were your purposes originally as you became involved in the Study?

8 - Self-analysis and improvement.
3 - To gain insight and techniques for dealing with racial problems in school.
2 - To learn about means for anti-racist change, and obstacles to that change.
1 - To internalize the need for non-racism through fuller understanding.
2 - To understand the total scope of racism.
2 - To gain information about blacks.

1.41 Did your purposes change, in any way that you are aware, as you participated in the study?

11 - Yes; 5 - No; 1 - Somewhat

1.411 If you said "yes" above, what kind of change took place? (From______to______)

7 - Inaction to some degree of action.
2 - Unawareness--vagueness to clarification.
1 - Focus on black problem to focus on white problem.
1 - "Apathy to frustration."
1 - "Individuality to humanity."
1 - "Good to not so good" (now I feel intimidated by black people).
4 - No response.

2. Methods, Materials, Staff Used

How would you rate each of the following in terms of effectiveness in helping you understand or deal with racism. Use the following code: "A" - outstanding, "B" - good, "C" - fair, "D" - poor, "E" - failure, "NA" - not applicable.

	A	B	C	D	E	NA**
*Alan H.	11	7	-	-	-	-
*Valerie S.	3	3	9	2	1	-
*Del D.	4	5	8	-	-	1
*Henry H.	2	6	3	-	-	7
*Annamarie H.	3	4	2	2	3	5
Weekend Retreat	6	8	3	-	-	1
UPA Press Conf.	6	4	4	-	2	2
UPA Experiences	4	11	1	-	2	-
Meeting with Black Community	5	2	-	-	-	11

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* MOREL staff
** "NA" - Not applicable

2. (Continued)

	A	B	C	D	E	NA
Forced Field Analysis	1	3	5	1	-	8
Individual Conferences	3	8	5	-	-	2
Reading Matrl. MOREL Lab.	5	9	1	1	-	1
Rightness of Whiteness	9	8	-	1	-	-
"Institutional Primer"	7	5	2	1	-	3
"Race War"	4	7	2	-	-	5
"Black Power - Poverty-Racism"	3	8	1	1	-	5
1st Study Meeting	4	4	1	4	-	4
Interaction with Black Staff	2	7	6	1	-	2
MOREL Leadership	5	9	3	-	-	1
Length of Time	1	7	7	1	-	2

2.2 What were the outstandingly significant and effective activities of the pilot study? What made them so?

A) Lansing (weekend) retreat - 6.
Close quarters - a person could not retreat from own feelings and relationships (1); allowed for intense personal thought (3); meetings more intense than weekly meetings (1).

B) Personal contacts and discussions - 5
"Confrontations bring knowledge, even if painful" (1)
"The ways of getting things off our chests" (1)
"Communication held a mirror up." - insight (1)

C) Reading - 3

D) Contact with black people - 2.
Annamarie Hayes (1); Black High School Staff (2)

E) Rebuttal to Parents' Group (press conference) - 3.

F) Formation of black caucus - 1.

G) "Definition and investigation of institutional racism." - 1

H) "Discussion of what constitutes racism"--why it exists - 1

I) Documentary we are making. - 1

J) "The ones in which I got myself involved." - 1

K) No response - 1.

2.22 What were the outstandingly negative (or worst) activities that contributed the least?

A) Certain meetings, discussions - 9.
Unstructured discussion (1); Monopolization and excessive argument (3); Trivial, drawn-out meetings (tapes, where to hold dinners) (2); Differences in individual progress (1).

B) Staff response - 2.
Only 3 staff at one meeting to which invited (1)

C) Saturday in Lansing - "B.S.!!" - 2.

D) Role-playing - 1.

E) "The ones in which I became least involved..." - 1.

F) No response - 2.

2.23 What books or other readings were of value to you and in what ways?

- Autobiography of Malcolm X - 4
What white society does to blacks and whites (1); Understanding of why black radicalism (1); "Showed me that racism was not an inherent part of man" (1); "To hear one of my black co-workers downgrade the book" (1)

- The Rightness of Whiteness - 4
Information and insight (1); "Help in raising my own children" (1); Parents and friends very interested (1)

- Race War - 4
Information and insight (2); Consequence of current practices of racism (1)

- Black Rage - 2
"Insight" (1); "Psychological understanding of feelings of blacks" (1)

- Soul on Ice - 2
"Insight" (1); "Cleaver's style pulled me deeper into his thoughts" (1)

- Nigger - 2
  "Insight" (1)

- Native Son - 1
  "Tremendous impact"

- Before the Mayflower - 1
  "Insight"

- In Another Country - 1
  "Insight"

- Soul of Black Folk - 1

- Black and White Crisis - 1
  "Insight"

- Catch 22 - 1

- Manchild in the Promised Land - 1
  "Realism"

- Five Smooth Stones - 1
  "Realism"

- Writings of Martin Luther King - 1
  "Realism

- Jubilee - 1
  "Realism"

- Civil Rights Commission Report on Educational Institutions - 1

- Death at an Early Age - 1
  Impact - desire for position of power in order make changes

- Institutional Racism: A Primer - 1
  Information and insight

- Rising Sun - 1
  "Empathy"

- Black Like Me - 1
  "Empathy"

Effects of Study

3.1 How well have the purposes of the Study been accomplished for you personally?

A) Very effective - 5
Reduced hostility (1); Re-enforcement of previous personal beliefs (1); "Almost too well" (1)

B) Effective - 7
Discovery of depth of racism in self (4); Feel more confident to express self on racist issues. (1)

C) Effective as a first step - 2
"Can't stop now" (1); Sent me on a search (1)

D) Fair - 2
Smaller groups preferred (1); Needed more emphasis on positive alternatives (1); Now have some awareness (1)

E) Don't know - 1

3.2 In your opinion how well have the purposes of the Study been accomplished for the group participating?

A) "Good," "Well on the whole" - 7
"Many of us more in touch with reality" (1); majority benefited (2)

B) Fair - 3
Some entered only for money; and some left Study no different than when entered it; overall results more positive than negative (1)

C) For some, purposes accomplished; for other, not - "Time will tell" (4)

D) Group work of little value - 2

E) No response - 1

3.3 What new knowledge or information do you have as a result of this project?

A) Better understanding of racism (definition, scope, examples, etc.) - 4

B) Better understanding of "Black situation and behavior" - 4
More facts on situation of black people (2); Understanding "Black militancy" (2)

C) Understanding of white man (role, fears) - 4
"Ways white people will have to meet situation of black people"(1); Why whites fear Black Power (1); My responsibility to fight racism (1); "Accepted some notions on how to communicate it" (anti-racism) - (1)

D) Enlightenment about existence of racism - 2
"Active awareness of existence of racism" (1); "Everything which I came into contact with was new" (1)

E) "There should be a greater awareness on the part of all educators." - 1

F) No response - 2

3.4 What changes in attitudes/feelings in yourself have come from participation in the study?

A) Change in attitudes and feelings toward black people - 6
Understanding and tolerance (4); "There are two kinds of black people, as well as white." (2)

B) Desire for change (self and society) - 3

C) Desire to take an open position - 2

D) Desire for more knowledge - 2

E) Anxiety - "fear of what will finally happen" - 1

F) "Dislike for our society for perpetuating racism and other lies." - 1

G) "No change." - 1

H) "Not sure if they are for the better." - 1

I) No response - 1

3.5 Are you behaving in any way differently now as a result of participating in the study? Please describe.

3.51 In your professional life?

A) Behavior change in school and classroom - 8
Readjusting curriculum and class practice (2); Resolving conflicts (1); More confidence in dealing with the black-white situation (3); Listening to students (1); Discussing racism with teachers (1)

B) More outspoken about racism and consequences - 3

C) More open with others - 1

D) More understanding of "black 'rapping'" - 1

E) "None" - 3

F) No response - 1

3.52 In your personal life?

A) More confident/prepared to talk openly with people about racism - 4

B) Relationship with family - 3
Shared ideas gained from MOREL (2); Visitors to the home must keep their racist ideas to themselves (1)

C) Lost some friends - 2
"Or at least respect from them" (1)

D) Gained some true friends - 1

3.52 (continued)

(E) Self-insight - 2
Viewed my earlier life experiences as sheltered (1)
Discovered my own racism (1)

F) "I have difficulty separating the two." - 1

G) Unsure - 2
"Hopefully" (1); "Think so" (1)

H) "None" - 3

I) No response - 2

3.6 What is "racism" as you define it?

A) Suppression, oppression of one people by another. - 4
"Systematic oppression of a minority people" (1); "Subjugation of one people over others" (1); "A suppressing of people through personal and economic means....." (1); "...a doctrine or practice to subjugate a different race or nationality" (1)

B) Suppression, oppression of blacks/non-whites by whites. - 3
"Racism is the systematic social, political and economic exploitation of non-white people by white people." (1); "Maintaining of power by whites - suppression of black character; Accepting blacks only on white terms." (1); "The organized, subtle and obvious, suppression of a people by another people or group in this case: suppression of blacks by whites." (1)

C) Attitude of superiority - 3
"Feeling of superiority by a person in regard to economics, social status, intelligence, etc." (1); "Feeling and acting in a way to make people of other cultures and nationalities feel inferior." (1); "...not being aware enough of other races." (1)

D) Attitude of superiority leading to discrimination - 3
"Attitude based on judgment which...systematically excludes a person....from treatment as a person, includes him in treatment as member of inferior group." (1); "Hostility, looking down upon anyone in a minority group. Thus leading to discrimination." (1); "It is an attitude - not just systematic retardation of black people - that white people have that makes them act against seemingly inferior or different people." (1)

E) "Racism is the treatment of two groups, not only by color but many other things." (1)

F) "The continuing battle between the haves and the have nots." - 1

G) No response - 2

3.7 What would you like to do in the next year to overcome racism?

3.71 Professionally...

A) Use knowledge about racism in classroom - 9
Curriculum changes, with other teachers (2); Fight racism in classroom (4); Work on educators (2); Maintain equal opportunity (1)

B) Involve self in action - 5
"Work with M.E.A. to implement black causes and civil rights committee" (1); "Action committees" (1); "Write and work with other groups overtly" (1); "Conduct course in study of racism" (1); "Develop awareness and means of excluding racists from contact with children" (1)

C) Continue self-education on racism - 3
Back to school, courses for more information (2); "Retain these meetings and study groups (1)

D) "Fight institutional racism at school." - 1

E) "Be polite and fair..." - 1

F) No response - 1

3.72 Personally...

A) Increase level of awareness, self-improvement - 8
More reading (1); Back to school (1); "Personal travels and experience so as to see widespread examples and methods of racism" (1); "Continued growth and strengthening to overcome my own shortcomings" (1); "Stop accepting statements about race where it isn't true" (1)

B) Become more outspoken about racism - 3
"Overcome hesitation" (1); "Combat racism in others when I see it" (1); "Speak up when confronted with racist behavior" (1)

C) Relate to family differently - 2
Raise children as anti-racists (1); Raise family in atmosphere which promotes human understanding (1)

D) "Change behaviors of some institutions which I can affect." -1

E) "Probably not a darn thing." - 1

F) "Become a have." - 1

G) "No answer" - 1

3.8 What do you think you will do in the next year to overcome racism?

3.81 Professionally...

A) Continue self-education - 6
Books, lectures (2); Writing and involvement (1)

3.81 (continued)

B) Affect others - 7
Child-rearing - anti-racist (1); "Writing and involvement" (2); Talking with friends and acquaintances (2); Being polite and fair with black co-workers (1); (same as 3.71) - "work on educators" with respect to their racism (1)

C) Make changes in classroom and school - 6
Better racial relations in classroom (3); "Better balance in my staff" (1); "Maintain equal opportunity for all students" (1); "Re-examine classroom practices and curriculum" (1)

D) Change behaviors of some institutions I can affect." - 1

E) "Take a public stand on issues." - 1

F) "Request work in areas including black students." - 1

G) "Don't know...it will be positive." - 1

H) "Get myself lynched - I don't know yet." - 1

I) "Find out what racism exists in field of horticulture and combat it." - 1

J) "No response" - 1

3.82 Personally...

A) Self-education -7
Reading (2); Course work (1); "Keep moving forward. Stop accepting statements about race where it isn't true." (1)

B) "No answer." - 5

C) Affect others - 5
"Anti-racist child rearing" (1); Talking, writing (2)

D) Growth in commitment to anti-racism -2

E) Change racist behavior in institutuions. - 2
"My church" (1)

F) "Don't know." - 2

G) "Take a closer look at my goals." - 1

H) "Still be a have not." - 1

3.9 What do you see as being the major blocs to what you would like to do? How do you think you will try to deal with these? What kinds of assistance (knowledge, materials, experiences, people, etc.) would be helpful?

A) Blocs (Several people listed more than one bloc)

1) Internal - 13
Lack of experience and knowledge (3); Social acceptance (1); Personal prejudices (1); Lack of willingness to become involved (1); Fear of consequences (1); Own "white power" being challenged (1); Time (2); Commitment to other activities (1); Materials (2)

2) External - 8
Economic blocs (2); Church (1); Friends, neighbors (2); White student and parent attitudes (2); Lack of knowledge on part of contacts (1)

3) No response (3)

B) Methods of dealing with blocs

1) Internal
Do something to correct lack of willingness to be involved; Ignore friends; Research material; Observe effects of present power structure; Myself; Talk; Reapportion obligations; Get more materials via Title II; More commitment; Personal contact; Explanations from personal experience; Further reading

2) External
Attitude change of contacts; Schools; People; Gut sessions between white/black parents and students

3) No response - 3

C) Kinds of help needed

1) Internal
Self-evaluation; Continued reading; Activity to get involved in; Time to read; New channels of power; More knowledge

2) External
Group help, others (4); People need to be human and other; New friends; Dick Gregory; Money

3) No response - 5

3.10 What are the most significant effects of racism, in your opinion, on:

Black students?

A) Reaction against whites - 3
"Has made them more militant and resentful to most whites" (1);

3.10 (continued)

A) (continued)
"Lack of trust in anyone white..." (1)' "Stereotype of whites--fear and reaction" (1)

B) Need for black identify - 3
"Total alienation - forcing them to cling together for survival" (1); "Desire for Black Nationalism and other minority group Nationalism" (1); "They began to have identification" (1)

C) Negative self-concept - 3
"Makes them feel inferior." (1); "Destruction of individualism, pride, etc." (1); "Very bitter, defeatist attitude" (1)

D) Stunting of growth - 2
"The stunting of the development and potential of the student." (1); "Lack of understanding." (1)

E) "It causes a need for blacks to retaliate against the system which they know is racist. This makes it very difficult for learning process to take place." - 1

F) "Increases bitterness, frustration and anger." - 1

G) "Talk of confidence and hopelessness." - 1

H) "Both groups have become belligerent." - 1

I) "Being too nice, too careful to carrying on original premises and prejudices against." - 1

J) No response - 1

3.11 White students?

A) Feeling of superiority - 4
"The total concept of 'whiteness is rightness'" (1);
"Feeling of artificial superiority, sense of power, security" (1);
"Thoughtlessness, arrogance." (1)

B) Defensive, anxiety -3
"Has made them more militant and resentful to most blacks." (1); "Increases fear, aggressiveness and anxiety." (1); "Close mindedness against anything outside the awareness of their peer groups." (1)

C) Fear of change - 2
"White students are opposed to any advancement of blacks and therefore this causes tension whenever blacks get any of the attention they deserve." (1); "Same as blacks (3.10 answer: "stereotype, fear and reaction") except white fear the change, blacks look forward to change." (1)

3.11 (continued)

D) Stereotyping - 2
"Of all black people" (1); "Hatred for minority groups and stereotypes." (1)

E) Limited awareness - 2
"Pulls perceptions." (1); "Lack of understanding." (1)

F) "The stunting of the development and potential of the student.." (1)

G) "...the dehumanizing of the individual." - 1

H) "Allowing them to feel there is different treatment." - 1

I) "They are realizing that color is not the only factor." - 1

J) "Many whites were prepared to make friends with the black students--most of this has stopped at this school." - 1

K) No response - 1

3.12 How has the project been of value to you?

On the Job

A) "Made it bearable; now enjoyable." (1)

B) Knowledge and insight into dealing and relating with black students and co-workers - 3

C) Caused me to act - 1

D) Caused me to try to improve relations between students - 1

E) Very well - good - 3

F) More secure feeling and self-confidence - 1

G) "Too close to judge at this point." - 1

H) "Trying to acknowledge minority groups and their points of view." - 1

I) "Shows administration that I am concerned." - 1

J) "No answer" - 4

K) See 3.71, 3.72 - 1

L) No - 1

3.13 How has the project been of value to you?

...In any other way?

A) "No answer" - 3

B) Unknown - 1

C) No response - 1

D) "See 3.71, 3.72" - 1

E) "Knowing myself." - 2

F) "Becoming better at changing people." - 1

G) "Perception has changed." - 1

H) "Very well." - 1

I) Set new personal goals - 1

J) Not as apathetic - 1

K) Have basis for wanting to be non-racist - 1

L) Faculty relations impaired - 1

M) "Understand their feelings." - 1

N) "Understanding." - 1

3.14 How has the project been detrimental to you?

...In your Job?

A) In no way - 6

B) Social punishment - 5
"Could get fired and people disliking the ways I conduct my classes." (1); "Pressure from bigoted parents and students." (1); "Staff members that have turned cool towards me." (1); "Some white students have been negative to me." (1); "Resentment from staff and parents ." (1)

C) Uneasiness between staff - sometimes at expense of students - 1
"It has created an uneasy relationship between me and some fellow staff members. This itself not detrimental to me... can...be so to a student...we both deal with." (1)

D) Fell alienated from some of the faculty - 1

E) "Created anxiety." - 1

3.14 (continued)

F) "I have forced myself to examine myself and I am trying to change where I see it necessary." - 1

G) "No answer." - 1

H) No response - 1

3.15 How has the project been detrimental to you?

...In any other way?

A) In no way - 5

B) "I don't believe so at this time." - 1

C) "Cannot say until a later date." - 2
"Time alone will tell." - 1

D) Family harassed by phone calls, neighbors, etc. - 1

E) "Created stress and frustration." - 1

F) "Have withdrawn from some individuals." - 1

G) "No answer." - 5

H) No response - 1

3.16 How has the project been of value to your school?

A) Stopped a third riot between black and white - 1

B) "Hasn't in the open yet." - 1

C) "Too early to tell." - 1

D) "Has cast doubt and wondering about black/white relationships." - 1

E) "Created a great awareness." - 1

F) "Hopefully increase anti-racist practices." - 1

G) "Help elect three candidates to Board of Education opposed to Master Plan." - 1

H) "Brought problem and discussion into school." - 1

I) "Difficult to detect." - 1

J) "Unknown" - 1

K) "Yes" - 2

L) Effect a few problems - 1

M) "Shown students some teachers are attempting to...." - 1

3.16 (continued)

N) "No answer" - 1

O) "Has opened its eyes." - 1

3.17 How has the project been detrimental to your school?

A) "No answer" - 3

B) No - 5

C) "Some colleagues have said opposite." (opposite of no) - 1

D) "Same as above" - 1

E) "Much erroneous talk and publicity." - 1

F) "Dividing and tension among faculty." - 3

G) "Alienation with community (whites)." - 1

H) "Possibly created animosity." - 1

Rate the effect of the project on the following, using "A" - outstanding, "B" - good, "C" - fair, "D" - poor, "E" - failure, "NA" - not applicable.

3.18 How much I learned about my own racism:

A - 10, B - 5, C - 1, D - 1, E - 0.

3.19 How much I learned about societal/institutional racism:

A - 11, B - 4, C - 2, D - 0, E - 0.

3.20 Understanding of ways racism operates in schools:

A - 8, B - 6, C - 3, D - 0, E - 0.

3.21 Change in my behavior in direction of anti-racism:

A - 3, B - 10, C - 3, D - 0, E - 1.

4. Self Evaluation

4.1 What did you do to assist the study group?

A) Not much - 4
"Feel I got more than I gave." (1); "Didn't do near as much as I could have." (1)

B) "Nothing" - 2

C) Participated in discussion - 5
"Shared my innermost feelings." (2); "Stimulated discussion." (1)

4.1 (continued)

D) Attempted to co-operate - 2
"Attempted to be supportive of (staff)...,tried to help define acceptable participation,....endeavored to help in legitimizing activity." - 1

E) "Brought in articles..." - 1

F) "I worked with my students...(etc.)...but most of everything else was within myself." - 1

G) "I ran the mimeograph machine." - 1

H) "Listened in most cases. Conversation often meant little to me." - 1

I) "Not sure" - 1

J) No response - 1

4.2 How much effort/commitment do you feel you put forth in the study?

A) A great deal - 2

B) Significant most of the time - 11

C) Half-hearted - 2

D) Very little or none - 0

4.3 How well did you succeed in being of assistance to the study group in your opinion? (check one)

A) One of outstanding members of the group - 1

B) Better than most members - 8

C) Less well than most members - 2

D) One of least helpful members - 3

E) One "average" - 1

F) No response - 2

4.4 To what extent have you succeeded in meeting your own purposes for participation in the study? Describe.

A) Very well - 5
"Very well personally. The money helped but should have not been the issue. I have become much more aware. At first I could not accept concept of white racism, now I see the results of such." (1); "I think I have grown a lot." (1); "I feel that I have come a long way from our first session in my commitment to overcome racist tendencies in myself that I never knew existed..." (1); "My entire basic attitude changed. ....I had not been committed to activity seeking change until participation in MOREL." (1); "I have changed my thinking and attitudes toward society and want to do something....." (1).

4.4 (continued)

B) Fairly well - 4
"Fairly well! I found out about some of the aspects of racist behavior and am moving at a snail's pace to do something about it." (1) "I think that I have succeeded in meeting my purpose of being a little better than I was." (1); Wanted to do more for the group, "but my purpose was to (participate, discuss, discover attitudes... which I did fairly well." (1)

C) "Not as well as I had hoped"...(was hoping to begin a concrete programmatic effort to confront racism in school and community). - 1

D) "Not worth a tinker's dam. " - 1

E) "On a percentage basis I would say about 75%. I feel we, as a group, violated every rule of 'group dynamics'...I...feel that the group...needed more direction from without. The problems were...organizational...not necessarily of content! I would say 75% return is favorable." - 1

F) "One of my purposes was to see and identify racism in myself. I feel this is constant vigilance that must be kept current." - 1

G) "I attended every meeting so that I would give myself a chance to study racism." - 1

H) "I felt I understand their feelings to a great extent through my study of sociology. I know myself very well." - 1

I) "No answer" - 1

J) No response - 1

5. The System

5.11 As you see it...

How does racism show itself in this school? Program (curriculum, materials). What is racist and how is it so?

A) Curriculum

- In Textbooks - 6
Full of lies; Place minority groups in inferior position to whites; No blacks involved; white heroes, literature, language expressed.

- Ditto Materials - 1

- In Magazines - 1
"No mention of the black."

5.11 (continued)

B) Attitudes of white students and teachers toward blacks

- White teachers' attitudes - 4

- White students' attitudes - 3

C) "Name of the school." - 1

D) "Bussing of black students." - 2

E) "Need for black history because teachers too lazy or uninformed to integrate courses." - 1

F) "Lack of understanding of black culture." - 1

G) White standards, ideas - 3

- "Everything for middle upper class students." "Emphasis is college prep. All others looked down upon."

H) "It's definitely changing." - 1

I) "Policy making." - 1

J) "Structure." - 1

K) "Quality of relationship between people." - 1

L) "Subject growth and achievement from its rightful emergence"- 1
Racism not visible - 2

- "Can't see this racism here." "Not able to point out incidents."

5.12 As you see it, how does racism show itself in this school?

...Policies of school, district, classroom. (What and How?)

A) School/classroom - 6
- School colors (1);
Placing of qualified black, secondary (1); Teachers in all black ghetto elementary schools (1); Expulsion of black students (1); "Control my classroom and lie to the administration." (1); "Most teachers are negative." (1)

B) District - 6
"Master plan is racist" -(2)
Bussing (1); West side hates minority groups, especially black (1); People perpetuate middle class goals (1); Blacks have no power in G.R. school system. (1)

C) Not able to point out incidents - 1

D) "No answer" - 1

5.12 (continued)

E) No response - 2

F) "Same as above" - 1

5.13 As you see it, how does racism show itself in this school?

...Methods and Practices (Marking, testing, counseling, teaching, etc.)

A) Marking - 3
-"Places stigma on students, society." "Do not reflect intelligence or ability to achieve." "Grading based on middle class white standards."

B) Counseling - 1
-"Too much clerical work can't see students."

C) Teaching/teachers - 5
-"Long established thinking on the subjects." "Not open to innovative ideas" "Teaching based on middle class white standards." "I expect ideas, behavior, and language similar to my own in class." "Some teachers generalize all black students into one group--stupid."

D) School/system - 4
-"Entirely pro-white." "Operating for white students on white standards." "No means of dealing with standards of other cultural groups." "Tracked English program."

E) "All of these need revision." - 1

F) "Don't know." - 1

G) "Unable to point out incidents." - 1

H) "I have seen equal treatment since our new regime." - 1

I) "Same as above." - 1

J) No response - 2

5.2 What actions would you like to see the Board of Education and/or Administration take to eliminate racism in school system?

A) Stop/wipe out master plan - 2

B) Give black community own high school - 3
-"Establish neighborhood schools that are equal in quality, materials and staff." "...New black schools...but how?"

5.2 (continued)

C) Start working directly with white racism in white community - 4 -"Openly have workshops for disposing of all racist ways." "Teacher evaluations to check racial attitudes." "Give facts and truth to the students." "Challenge racist staff behavior; remove those who will not work to change."

D) Attract more black teachers from outside G.R. - 1

E) "Giving black person his right to identify with the black people of past."

F) Bussing:
-"Change bussing zones so both blacks and whites are treated equally." "More explanatory meetings to black and white groups." opportunities for parents to meet.

G) "...takes leadership that has not been shown."

H) No response - 3

5.3 In what ways have you become involved with issues, activities, ideas that deal with racism since study began? With whom (what group) - in what ways and with what results if any.

A) Individuals and groups involved with:
-Faculty (4); Friends and acquaintances (3); Member of Michigan Civil Rights Commission (1); Chrysler Corp. (1); Central Michigan U. (1); White student group (1); Political party - equal racial representation (1); Family (1); Night class - modern problems (1); In High School classroom (1); Standing up against UHPA (1)

B) Methods of involvement:
-One-to-one (1); Small groups (1); Used materials in night class (1); Trying to get community up (1); Input into classroom content (1); Film for teacher ed. (1); Books and reading (1).

C) Results of involvement:
-"Some growth; some negative." (1); "Open a few peoples eyes." (1); "Results questionable."

D) None - 2

E) No response - 2

6. Redesign

6.1 If you were to start all over again, knowing what you know now, how would you change that pilot study?

2

6.1 (continued)

Add:
Guideline for more structure/compactness in schedule and meetings (4); More study of black people (3); More speakers (2); More "experts (professors, civil rights leaders, etc.)" (1); More movies (2); Visual aids (1); More small group discussions (2); More action (activity assignments) (2); "More time at positive action." (1); Greater involvement of staff (1); More staff (1); Greater and more individual counseling sessions." (1); Greater involvement of community (1); More people (1); Sensitivity training (1); More study time (1); Weekend retreat (1); "Show that some whites are in same unfortunate way." (1); Black participants (1).

Delete:
Non-directed discussions (3); "Group discussions before knowledge." (1); "Complete groups discussions - keep to minimum, less time on organization matters." (1); "Too many larger group sessions." (1); Once-a-week meetings (1); Valerie (3); Annamarie (1); The pay (2); Lansing trip (1); Topics used at Lansing retreat (1); "Casual involvement of non-group members." (1); "Rudeness" (1); "No answer" (1)

Modify:
"Membership and size." (1); "The time: change to Saturday a.m." (1); "Modify--once-a-week meetings." (1); "Modify--period should be longer and more intensive." (1); "Modify--the way we have to 'open' the doors. Or that our friendship to the black is a task." (1); "Modify--one or two strong sessions on racism and more towards the middle and devote it to positive reaction for change." (1); Modify--specific goals planned by MOREL for each session; more MOREL moderating. (1); "Forcefulness of some individuals." (1); "Modify--assign tasks that would be planned by group and carried out outside of group with people." (1); "Modify--a better method of communicating with rest of staff and community." (1); "No answer" (4)

6.2 What would you be sure to retain and/or emphasize even more?

Retain, as is:
Weekend retreat (5); Readings (assigned) (2); Size of group (1); Length of study (1); Discussion (1); Group projects (1); Issue - action (1); Analysis of interaction (in and outside group) (1); Information (1); Examination of racism and self ("but don't drag it out.") (1); "All" (1); Purpose ("to eliminate racism.") (1); MOREL staff (1); Al and Delmo (1); "No answer" (1)

6.2 (continued)

Emphasize even more
Own personal racism and what to do (2); "How to be anti-racist" (and barriers) (2); Involvement (less talk) (2); Black participation (2); "Would like blacks and whites to have remained together." (1); Meetings in black community (1); "Meetings with representative groups of blacks and whites." (1); "Facts" (1); Films (1); Visual aids (1); speakers (1); Projects (1); Discussion of readings in small groups (1); Individual confrontations (1); Personal experiences (1); Individual conferences with staff (1); Contact with Al and Delmo (1); "No answer" (1)

6.3 What are some ways you believe would work to maintain good communication and involvement of other staff members not in study?

A) Get them involved in groups - 3
"Have several sessions." "Get them involved in various group projects."

B) Open meetings - 3

C) Members of study group form a panel - meet with staff - 1

D) Regular bulletin or newsletter - 1

E) Films - 1

F) Speakers - 1

G) Debaters - 1

H) "Invite to second meeting of group with a movie and discussion." - 1

I) "Direct talking." - 1

J) "Better acquaintance with staff and analysis." - 1

K) "Just involve them." - 1

L) "Higher security level within group." - 1

M) "Do not believe this can be accomplished." - 1

N) "No answer." - 1

7. Personal Attitudes

This section (see Appendix T) was not tabulated.

8. School-Community

8.1 Do you feel other people should have been involved in this study?

Yes 16 No 1

8.2 If yes, which groups

A) All teachers - 3

B) More teachers - 3
Interested faculty (1); Other teachers (1); Community's staff (1)

C) Students - 2

D) Non-school persons - 14
Community (1); Local minister (1); Police (1); Black power advocates (1); Parents (4); Neighborhood persons (1); Rrepresentative groups of parents (1); Representative groups of clergy (1); Representative groups of professionals (1); Representative groups of labors (1); Representative groups of whites and blacks (1)

E) School Board and Aministration - 2

F) "Any and all." - 1

G) Michigan Civil Rights Commission - 1

H) "Not in this one. But other groups should have opportunity of joining such groups." - 1

8.3 If not, why not

A) "Not in this one, but other groups should have opportunity of joining such groups." - 1

B) No response - 6

8.4 Do you feel parents, students, and other adults should be involved?

13 in a parallel study

4 in a separate study

9. Other

Anything else you'd like to say which would help in planning and carrying out school programs designed to overcome racism?

A) Suggestions for improving study - 5
Additions, deletions, modifications suggested -(4); "..(must) develop techniques to bring...about (trust)...quickly within the group (study group)." (1)

B) Black people - 2
Whom black kids idolize (1); Need for studies in black racism (1);

9. (continued)

C) Personal intentions - 2
To maintain equalify in own school (1); To continue process begun at MOREL study (1)

D) Current teacher training (as "very insufficient" vis a vis racism) - 1

E) "Many doubts and frustrations about MOREL and its relationship to the School..." - 1

VII. A RECOMMENDED ALTERNATIVE PROGRAM FOR OVERCOMING WHITE RACISM

The development of anti-racist behavior in white school personnel requires a carefully planned strategy supported by materials that deal specifically and openly with racism. MOREL's pilot project at a High School, Grand Rapids, Michigan (described previously in this report) was an exploratory effort in the direction of creating anti-racist attitudes, knowledge and behavior. The implications of that effort are many. Foremost among them are the alternative designs for change created in the minds of those laboratory personnel who worked in any capacity with the project. This section of the report will deal with several possible strategies and materials. Some of these strategies were used in the Grand Rapids project. Others are ones thought of but not implemented during the pilot study.

A. GOALS

Given the limitation of working exclusively with white school personnel, the first issue faced by those seeking to implement an anti-racist behavioral change strategy is goal definition. There can be at least six different sources of goals. These include the goals of the:

A) personnel conducting the anti-racism program ("leaders")

B) institution which the leaders represent

C) school personnel participating in the anti-racism program

D) administrative decision-makers in the school district

E) members of the larger community who have an interest in school affairs

F) student body of the school

Conflict will exist among the goals of the various interest groups. These conflicts might well become data for the group to work with.

VARIED GOAL STRATEGY

1. Participants (teachers, counselors, administrators) describe their goals for involvement in the study.
2. Resource people (parents, students, central administrators, concerned community members, other teachers in school) supply the participants with descriptions of their goals for the project.
3. Discussion centers on the differences that exist among these sets of goals and on examination of the forces that created such goals in various individuals and groups.
4. The conclusion may be that all groups will modify originally perceived goals.
5. The opportunity to participate in a group whose members have a variety of goals will help create a toleration and respect for differences rather than a constant need for sameness.

COMMON GOAL STRATEGY

1. Participants describe their goals.
2. Resource people describe their goals.
3. Total community, participants and resource people conclude that the smallest group that can work on racism effectively must include all six interest groups.
4. New group including members of all interest groups, is created.

LEADER GOAL-CENTERED STRATEGY

1. Personnel conducting the anti-racism program ("leaders") lay out the goals for the group.
2. Discussion of conflict between leader-goals and participant-goals occurs only after leaders have furnished sufficient background information to the group to make their position clear.

3. Participants attempt to substitute their goals for leader goals or modify leader-goals to come close to participant-goals.

As already stated, it is recognized that different interest groups within the white educational establishment have different goals. However, the goals of white people who have not previously been involved in racially liberating experiences will be racist. The racist characteristics of their goals may range from open rejection of black people to paternalistic interests in the affairs of black America. Seeking resolution of goal conflict early in a training experience is an inhibiting force. Programs designed to create anti-racist behavior in white school personnel must recognize that the overwhelming majority of white people in our society are not able to deal with racism until such a time as they have had sufficient knowledge to create a new frame of reference for themselves. White people must begin to understand what it means to be white in a racist society. Initial goal definition by participants may serve as data for an examination of personal racism: it should not be taken as a definitive statement of the expected outcome of the group process. In conducting anti-racist training sessions, it is recommended that trainers should determine the initial goals for the group. Careful selection of training personnel is critical to the success of the effort and will be dealt with later in this section.

If effective, anti-racist training programs will create anti-social behaviors. This is because the "normal" patterns of social behavior in our society currently are racist. White people have countless experiences throughout their lives in learning more sophisticated forms of socially acceptable racist behavior. One of the major difficulties faced in having an effective anti-racist training program is the fact that many of the outcomes will be anti-social by the prevailing white norm. Examples are: (1) refusing to teach that Lincoln was the "great emanicipator," (2) presenting revolutionary figures such as Malcolm X, Eldridge Cleaver, and Stokley Carmichael as positive models, (3) investigating, with students, the racism that pervades the institutions of white America, (4) dealing openly with the racism of American imperialism in reviewing past and current foreign relations and policies.

A second difficulty faced in conducting anti-racist training programs is the fact that the very fabric of being white must not only be carefully examined, but also reordered. The program is not an effort to understand what it means to be black. It is an effort to come to grips with what it means to be white. What are the consequences of using a white standard of beauty; white, western European interpretation of history, white religious dogma, white imperialism, white middle class values, white standard of English? Frank Joyce, director of People Against Racism has said, "We have met the enemy--and he is us." Programs designed to resolve the racial crisis must develop with the foresight that difficulties will be encountered by the participants who will be exhibiting anti-social behaviors, which means attempts to examine and change what it means to be white.

How are these various goal-setting strategies and problems of developing anti-racist behavior translated into effective programs? To create a reference point for attitudes, the training experience begins with an activity designed to bring out the feelings of the participants toward both blacks and whites. The "heroes" design, described elsewhere in this report, is used to uncover the inequities that exist in white minds in terms of their definitions of "success" or exemplary behavior. In comparing white and black heroes, differences in roads to success will be immediately apparent. White heroes usually cover a much broader spectrum of occupations and interests than black heroes. White heroes generally can come from fields unrelated to social struggle while black heroes often are involved in social change movements. Lists of white heroes often include violent revolutionary figures while lists of black heroes often include only those revolutionary figures who were perceived by whites as moving in a direction other than toward violence. An examination of the list of black heroes usually results in a better understanding of the lack of information or misinformation white people have about black people. Examining the list of white heroes often reveals that whites are accepting of white heroes on partial rather than complete information. Thomas Jefferson is a white hero because he had a brilliant mind. Such reasoning totally overlooks the fact that Jefferson owned other human beings as property. A discussion of heroes will reveal many inadequacies in the attitudes and beliefs of the participants. At this point information can be presented by program leaders to illustrate how these inadequacies in white people are developed, how they become translated into both personal and institutional behaviors and policies, and how they affect people of color.

The following outline is not intended to be exhaustive. It is a sampling of the kind of information which can be presented to the participants. Leaders must expand beyond the body of information that follows. The bibliographies included in a later section of this report will help.

B. INFORMATION FOR WHITE PEOPLE TO EXPLAIN HOW WHITE THINKING DEVELOPS

1. Education

a. History

(1) systematic exclusion of blacks from history

(2) misrepresentation of blacks (Nat Turner, Marcus Garvey, etc.)

(3) white, Western European interpretation of history

(4) lack of dealing with honesty about American imperialism (Nicaragua, Mexico, Vietnam)

(5) systematic distortion of white motives, roles and goals in history

b. English

(1) destruction of black dialect

(2) white standards or values as themes or material use

(3) connotations of the words "white" and "black"

(4) white middle-class language patterns as achievement norms

c. Process and Structure of Education

(1) authoritarianism of educational systems generally

(2) emphasis on job preparation and college preparation as opposed to humanism

(3) white-dominated hierarchy

(4) white models of excellence

(5) segregation of whites from meaningful contact with people of color

(6) concept of hierarchy of human worth based on amount of formal education

d. Mission of Education

Perpetuation of status quo and transmit "the" culture (despite the fact that status quo is racist).

2. Life Styles

a. Housing

(1) white ghetto eliminates possibility of contact with people of color

(2) home owners' associations reinforce racist attitudes and behaviors

b. Mass Media
  (1) newspapers, TV, magazines
    a) reinforce negative image of blacks
    b) reinforce "rightness of whiteness" concept
  (2) entertainment shown present white middle-class values and behaviors as standard of success

c. Religious Affiliations
  (1) white, Anglo-Saxon version of diety
  (2) biblical rationale for superior-inferior relationship between whites and blacks used by some churches

d. Employment
  (1) participation in institutions that perpetuate racism
  (2) people of color seen in inferior jobs

e. Welfare System
  (1) seen by whites as misused by people of color
  (2) seen as paid for exclusively by whites
  (3) designed to translate expectations for black people into actual behavior
    a) destruction of dignity
    b) destruction of motivation

The vicious cyclical effect of racism allows us to use much of the preceding outline in describing the racist behaviors of individuals and institutions as well as describing the effects of those racist behaviors of whites. Because white people are constantly bombarded with racist propaganda they are able and willing to translate their negative attitudes toward people of color into action. This action includes the genocide white America has already practiced against the American Indian population; what has come to be known as"discrimination" against people of color in housing, employment, and education; lynching of black people; the fact of never having put a white man to death for murdering a black man in the history of the United States; etc. Documentation for the way in which racist attitudes translate themselves into behaviors is all around us.

C. THE EFFECTS OF RACISM ON WHITES

Even when racism is understood to be a white problem, it is often the case that whites do not realize that racism not only emanates from white society, but in turn affects white society. That is, racism not only affects white/black relationships, it also affects white/white relationships as well. It is critical to have participants examine ways in which racism affects their own society, as well as the black community.

One of the most important effects racism has in white America is the creation of social and psychological patterns of dominance and submission. These same patterns can be found not only between white and black, but between men and women, the old and the young, those who have economic and political power, and those who do not. The pervasive authoritarianism necessary to justify and maintain a racial caste system, carries over into white America. The role of racial "master" itself precludes many forms of behavior: one must not deviate from acceptable (i.e. white) standards. This syndrome also prevents or hinders the possibility of behaving humanistically with other whites.

Another area to explore with participants is the effect of building individual national identity on myths of racial supremacy. In order to justify the oppression of people of color, whites individually and collectively must deny either the fact that there is oppression, or their own values of social and religious equality and justice. What are the effects of a nation lying to itself for four hundred years? It might be useful for participants to study the war in Vietnam as the result of self delusion.

Racism also serves to maintain white poverty and powerlessness. Those without economic status or security in the society receive psychological compensation by knowing that no matter how poor they may be, they will always be better than a "nigger." Low status whites, who do not control their own institutions, can derive satisfaction out of controlling those of black people. Racism is also a factor in social welfare legislation. The fact that the United States has the least developed social welfare programs of any industralized western nation can be attributed to historic Southern control of federal legislation. Since most whites believe that social welfare programs benefit black people, most whites oppose social welfare spending.

Any seminar on racism should also study the effects of an international policy of control over people and nations of color. In order to continue "American power abroad" we allot over 60 percent of the federal budget to military spending and maintain a monthly draft call. (This also makes it possible to have National Guard occupation of white college campuses.) What are the effects of increased militarization on white America? International conquest, based on racial superiority, was attempted by Germany during the 1930's and 1940's. Participants should study the differences and similarities between Germany during that period, and its justification of policy, and the United States actions today. Any attempt to deal with the effects of racism on white people must deal with the fact that over two-thirds of the world's population is non-white, and seeking to liberate itself from white western cultural and economic dominance. This may be the most difficult area for whites to come to grips with, for it challenges the basic assumption of white supremacy. White Americans have generally acted as if they believed that they could do whatever they chose to people of color, with impunity. It is becoming clear, both on the domestic and international fronts that there is a cost to being white colonizers. He who lives by the gun shall die by the gun. Within the last six years Medgar Evers, Jack Kennedy, Robert Kennedy, Malcolm X, Viola Liouzzo, Tanya Blanding, Cynthia Scott, Schwerner, Goodman, Chaney, Martin Luther King, Lee Harvey Oswald, Aubry Pollard, Carl Cooper, Fred Temple, Rev. Brua Klunder, Dean Johnson, and Willie Grimes have all been assassinated. The list could go on for hundreds of names to include all the black people who have died within the last six years as a result of racist oppression. The list of white names may well expand as those who seek social justice continue to resist racism. The question for whites today is a simple one, though not often faced: is racial privilege worth social facism?

D. THE EFFECTS OF THE RACIST SOCIETY ON BLACK PEOPLE

At this point in the program there are a number of alternatives that might be followed. Where available and willing, black people can participate as resource personnel to the group. These resource people can realistically describe the condition, both socially and psychologically, of black America. The participants can be directed toward reading many of the books that are now available to describe such conditions. Both participants and leaders can do independent research and report to the group what they have learned about the effects of the racist society on black people. A running commentary on current issues in the news is also an effective means of demonstrating the effects of racism.

Throughout the training program the participants should continue to seek evidence of the inadequacies in white thinking, how these inadequacies are developed and reinforced, how they are translated into both personal and institutional behavior, and how the racist characteristics of our society affect black people. Both the knowledge gained and the experience undergone in gaining such knowledge are cirtical to the generation of anti-racist behavior in white people. Further, anti-racist training programs must recognize that given the present condition of our society, they are but voices in the wilderness. For every one comment or experience that an anti-racist training program provides a participant, the larger society provides countless hundreds of racist comments and experiences. Because this is true, there must be provision for ways to constantly reinforce the new knowledge and perceptions the participants are gaining. Efforts to continually explore inadequacies in the white thinking, their development and translation into behaviors, and their effect on the black community, serve to reinforce the development of anti-racist behavior.

E. TRYING OUT NEW BEHAVIORS

As the participants gain knowledge and the resulting attitudinal changes are occuring, the program process should move toward trying out new, anti-racist behaviors. The first step in accomplishing this is to deal with the question of the risks involved in behaving in an anti-racist manner. Certainly, the most obvious method of dealing with risks is to become involved in the new behavior and deal with the costs as they occur. However, some risks are imagined "costs" that can be dealt with prior to engaging in new behavior. Participants, using each other as resources, will discover that they are not alone in some of their feelings. Though this may not necessarily eliminate all the risk involved in a particular behavior, for example challenging the blatantly racist comments of a fellow faculty member, it can serve to reduce the anxiety of the individual contemplating the behavior. Consequently it may make him more able to act. "If Joe gets outraged when I challenge his perceptions at least I know that there are other people who will remain as my friends."

Individual differences in the group will provide another method of dealing with risks before specific, anti-racist behaviors are tried. Those members of the group, including the leaders, who have previously engaged in anti-racist behavior are living proof that such behavior can be adopted. Emphasis should be placed on the liberating dynamic of anti-racist behavior as opposed to discussing "dire consequences." In a discussion of an individual's ability to challenge the racist position of other staff members it should be strongly emphasized that losing the so-called "friendship" of such people is a liberating, not a negative, result. Further, it is important to stress the need for white people to exhibit anti-racist behavior so other "fence-sitting" whites will be encouraged to do the same.

A set of anti-racist behaviors that school personnel may want to use can range from the incorporation of a black studies program into the curriculum to militant interference with school practices and policies that perpetuate white supremist attitudes and behaviors.

Those people participating in the training program can group themselves around particular interests. These groups then become working task forces that seek to:

1. gather all the information pertinent to their area of interest.
2. plan new methods of dealing with the area of their interest.
3. implement their new strategy.
4. evaluate their effort in terms of its effectiveness in eliminating racist attitudes, behaviors, and policies.
5. redesign their activity in light of the evaluation.
6. install their new activity in its operational setting.
7. carry on a campaign designed to diminish resistance to anti-racist planning.

Examples of the above process could revolve around the issue of the textbooks used in American history courses. The tast force first becomes familiar with the material presently being used in the school.

1.. How does the material represent significant people in American history?
2. Who is excluded from the material?
3. What forces are represented in the material as being responsible for the economic and international policital position of the United States?
4. What image of people of color is presented by the materials?

This is a brief sample of the kind of questions and issues the task force would be dealing with in its first stage.* The second step would involve gathering together those materials that deal with honestly with the growth of this society. Many of the materials used during the training session might be used to replace presently used materials. The task force would seek out and/or create materials that dealt specifically with the racist policies and practices of their school and white community. The materials created or gathered should deal with issues such as:

1. What profit does this community gain from the oppression of people of color?
2. How are racist attitudes developed in white thinking?
3. What role has the United States played in international imperialism?
4. What are the honest behaviors of people of color in this society?

Again, these questions are merely indicative of one set of actions out of hundreds of possibilities. The task force can now move to making a first trial with their new materials.

Before beginning, they might try to gather base-line data on the attitudes and behaviors of the students who will be exposed to the material.

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*See Detroit's Textbook Report. Prepared for U.S. Senate Permanent Subcommittee on Investigations. Publication 1-112. Detroit Public Schools, 1968.

Naturalistic observation of student behavior, observation of reaction to role playing assignments, and use of attitude scales are three possible means of gaining insight into pre-exposure attitudes and behaviors on the part of students. After the new materials have been used for some periods of time the task force should again gather data that deal with students attitudes and behaviors. As the program participants who make up the task force continue to grow in terms of their personal anti-racist attitudes and behaviors they can evaluate their pre- and post-data in terms of their own understanding. Materials are then redesigned and installed in operational settings.

The model for task force development can be applied to many areas. These include but are not exclusive to:

1. selection and use of curriculum materials.
2. establishing school service boundary lines.
3. personnel recruitment policies.
4. standards of humanity portrayed by the educational institutions.
5. contracts awarded by the school system for goods, services, construction, etc.
6. mass media resources of the community.

Throughout the work of the task forces, efforts must be made to minimize the resistance of the target population. However, efforts to reduce resistance cannot be made at the cost of sacrificing the anti-racist nature of the activity. Propaganda that highlights the mass appeal aspects of the anti-racist efforts should constantly be made available to the target population. Those activities and comments that enable people to be supported in their desire to change the status quo should be pursued throughout the strategy.

F. SELF-RENEWAL IN THE PROGRAM

It is critical to the long range success of any anti-racist training program that the people participating develop the ability to be self-directing and continually searching in their efforts. As rapidly as the group displays an ability to deal honestly with racism and "emerging leadership" comes to the fore, the leader should become less directing and more facilitating for group activity. This withdrawal from directing to facilitating behavior by the leaders should begin to occur only after the group has demonstrated that it is really committed to anti-racism and not just to some paternalistic endeavors that they see as being done in behalf of the black community. The efforts that participants make in the direction of assuming leadership for the group or oneself should be highly supported by trainers. At the conclusion of the formal program in which trainers are involved there should be clear evidence that at least some of the participants are self-directing, mutually supportive individuals. Throughout the implementation of anti-racist training programs the leaders must be sensitive to the need for developing self-renewing behavior in the participants.

G. LEADER SELECTION

The success of anti-racist training programs designed to develop anti-racist behavior in white people, depend, in large measure, on the careful selection of group leaders. It is critical that those institutions or informal groups that wish to implement the program described in this report seek out leaders for the program who have demonstrated their committment to anti-racist endeavors. The following list names some individuals and/or organizations that could provide leadership for such activities.

Cal Mid-Peninsula Cristian Ministry, Community House
1269 University Avenue
East Palo Alto, California 94303
c/o Peter Ware

Southern Conference Educational Fund
3210 West Broadway
Louisville, Kentucky 40211

The Virginia Council on Human Relations
17 East Cary Street
Richmond, Virginia 23219

Waterbury Area Council of Churches
Waterbury People Against Racism
24 Central Avenue
Waterbury, Conn. 06702

Ecumenical Associates
Michigan Tower Building
Lansing, Michigan

PEOPLE AGAINST RACISM - CHAPTERS AND STAFF, February, 1969

Ann Arbor PAR
109 Miller Avenue
P.O. Box 572
Ann Arbor, Michigan 48104

Chicago PAR
c/o Doug Searles
Chicago Theological Seminary
5751 Woodlawn Avenue
Chicago, Illinois 60637
(312) 752-8042

Detroit PAR
109 E. Nine Mile Road
Room 201
Ferndale, Michigan 48220
(313) 399-9191
Staff: David Kramer, Executive Director
Pat Murphy, Education & Research

Philadelphia PAR
1237 Vine Street
Philadelphia, Pennsylvania
(215) 561-4740
Staff: Ron Whitehorn
Linda Myers, Office Manager

New York PAR
P.O. Box 432
Washington Bridge Station
New York, New York 10033
(212) 927-9330
Staff: Farns Lobsestine

National PAR
212 McKerchey Building
2631 Woodward Avenue
Detroit, Michigan 48201
(313) 962-7210
Staff: Frank Joyce, Director
Valerie Snook, Training Director
Karen Fink

Members-at-Large

Washington, D.C.
Bill Weiss
Yacht Smeg
Buzzard Point Boat Yard, SW
Washington, D.C. 20008
(202) 382-4185

Los Angeles, California
Sam Friedman
Department of Sociology
UCLA
Los Angeles, California 90024
477-4311

VIII. RECOMMENDED TECHNIQUES FOR DEVELOPING SENSITIVITY TO RACISM ON THE PART OF THE WHITE PEOPLE

Any of the following techniques lend themselves to an investigation of personal attitudes, behaviors, or feelings. They can be used separately, or as a part of a longer term anti-racist program. After a brief description of the technique there are some suggested directions for discussion and other activities. One activity that is common to all these models is an investigation of personal racism. This self-examination must be ongoing throughout training experience and beyond. Meaningful commitment and resulting action to combat racism are products of personal analyses and consequent changes in knowledge,behavior and attitudes.

"Active" racist behavior is that in which an individual actively and consciously participates in the oppression of black people. Active anti-racist behavior is the point at which an individual actively and consciously pursues those activities which will eliminate the racist nature of American society. Movement toward active anti-racist behavior involves being fully aware of what attitudes one holds as an individual. How did I acquire those attitudes? How do I acquire a very different set of attitudes? How well am I developing both new attitudes and new behaviors?

This investigation of personal racism is an ongoing process. The investigation can be facilitated by any or all of the following experiences.

a. Heroes

(1) Name three white and three black "heroes."

(2) Examine qualities of white heroes (generally we find honesty, humanitarianism, courage, inventions, etc.).

(3) Examine qualities of black heroes (generally we find athletics, entertainment, moderation, etc.).

(4) Discussion questions:

(a) Why don't we know more about black people?

(b) What kind of black people do we see as heroes? How do their qualities differ from those that white heroes have?

(c) Who controls our ability to learn about black people?

(d) Why don't we know more about black people?

(e) Do we consider that some of our white heroes were slave owners? Does that fact change our impression of them?

(f) Do we have complete information about white heroes, i.e. Lincoln?

Small discussion groups might be formed around any of the above.

After sufficient discussion of these questions the group or individual might move to:

...A course on Afro-American history and culture.

...An examination of teaching materials looking for the exclusion of blacks.

...An examination of the structural racism that contributes to our ability to ignore and/or dismiss black people as insignificant.

...Creating materials and procedures that will allow a more complete picture of white heroes to be given, i.e., Lincoln-Douglas debates.

b. Draw a Picture of Racism

1. Participants are put into trios (to help those who might have trouble starting individually).
2. Each trio is asked to draw a picture of racism.
3. Pictures are shared with entire group.
4. Trio showing picture remains silent while other participants talk about what they see in the picture.
5. Trio fills in whatever information other participants do not see in picture.

(Material usually relates to institutional rather than personal racism.)

Discussion groups formed to pursue what "institutional racism" means. Alternative following activities include:

Specific information-giving involving the institutions that the participants are most closely associated with, such as,

1) their school
2) the police department of their community
3) the church they attend

This information would involve the manner in which these specific institutions contribute to racism.

Form action-teams of participating which would gather specific information concerning particular institutions in their own community. A model for gathering such information has not yet been developed.

c. What Is Institutional Racism?

1. The participants form pairs and are asked to name as many institutions as they can that they see as having significant impact on their lives.
2. Pairs share lists with total group so that a master list is compiled.
3. As individuals, the participants are asked to name two ways in which the three institutions they see as most significant to them contribute to the myth of white supremacy.
4. A list of ways is compiled and a discussion held concerning the method in which specific institutions build the myth of white supremacy.
5. Participants are then asked to name two ways in which they think these same institutions have an impact on black people.

6. Group leaders must be well prepared with hard data concerning the impact of institutional racism on black and white people using any of the following material:
   a. The Rightness of Whiteness
   b. Race War
   c. Sex and Racism
   d. Harris Opinion Poll on Race Issues
   e. "Black Power, Poverty and the Racist Society."

Questions that can be concurrent with and/or follow after this activity include:

...What institutions affect white people that don't affect black people? Rotary, Elks, Lions, Optimists, Chamber of Commerce, etc.

...How does the same institution affect whites and blacks quite differently and why?

1) The school
2) Police
3) Legislative bodies

...What is the vicious cycle of racism? (One establishment institution punishes black people for not knowing what another establishment institution systematically denies to them in their learning.)

d. Is racism always deliberate, conscious action aimed specifically at oppressing black people? (Although the motivation for certain activities or policies of certain institutions may have nothing to do with race, the consequences of those same policies and/or activities may well be racist.)

e. Black people who are willing to serve as resources to the group would comment on the effects of racism on black America.

f. Working teams are formed to investigate the racist policies and procedures of those institutions most familiar to participants.

d. How Do I Perceive Active Anti-Racists?

1. Total group is divided in two.
2. Group A is asked to develop two lists:
    (a) The first list consists of what they think the perceptions of others in their own community are of their involvement in a group whose mission is combating racism.
    Probable results include descriptions such as,
        "nigger lovers"
        "brainwashed"
        "screaming radicals"
        "bleeding hearts"
    (b) The second list is to include the group's perceptions of these other community members and why they hold the perceptions named on list "A". (Most likely result is that, "Other community members are too racist.")
3. Group B is asked to list their perceptions of "hippies," "yippies" and black power advocates. List will probably include:
    "nigger lovers"
    "brainwashed"
    "screaming radicals"
    "bleeding hearts"

4. Lists A and B are compared within total group. Some possible discussion questions:
    (a) What might be the reasons for our perceptions of leftists being what they are? (Mass media's impact? Lack of understanding of what leftists are actually saying? Personal racism interferring with real commitment to action?)
    (b) How can we change perceptions of other community members toward us?
    (c) Can I still refuse to act on the basis of what other people may think of me?
    (d) Specific tasks toward gathering a more accurate picture of what the leftists are saying and doing might be assigned.
    (e) How do institutions operate so as to cause a negative reaction to anti-racism?
    (f) What are some of the costs of becoming an anti-racist?
        1) Why am I able or unable to accept those costs?
        2) What do I need to compensate for those costs?

e. What Are The "Costs" of Being Anti-Racist?

1. Individually, participants are asked to describe the way that they would like to behave a year from now to promote anti-racism.
2. Pairs are formed to share and clarify these descriptions.
3. As a total group, participants share their descriptions of effective anti-racist behavior. The purpose of sharing includes:
    (a) Seeking commonality--"I'm not the only guy who sees this as being important."
    (b) Presentation of ideas that someone else sees as very important but didn't think of or was not able to verbalize.

4. Individually the participants are asked to list the blocs that interfere with their ability to behave in the effective anti-racist manner they have previously described.

   Blocs are in terms of:

   a) self
   b) the group working to achieve anti-racism
   c) family
   d) community
   e) specific institutions within the community

5. As a total group, participants share the blocs they see as most significant. Discussion and/or activities that follow might include:

   (a) Group members relate experiences they have had with particular blocs. (This might diminish the severity of a bloc as someone sees it.)
   (b) Sharing information about legal guarantees will remove certain blocs.
   (c) Discovering that group members react quite differently than one might expect removes blocs.

Possible outcomes of such discussion/activities include:

a) "I've been afraid to say that, because the group will reject me. I've said it and the group hasn't rejected me. They're supportive."
b) What action can we take to change or eliminate institutional policies and/or practices that are very real blocs to effective anti-racist behavior?
c) What additional or different supports do we need to ignore currect policies that perpetuate racism?

d) How did I acquire the attitudes that block me from being an anti-racist? If I understand how those attitudes were developed I will be better able to counteract them.

f. What Do I Want Out of Life?

1. Group is divided in two.
2. Group A is asked to generate a list of those goals and principles that white people want to achieve or acquire in life.
3. Group A is then asked to list those aspects of society that facilitate acquiring the things we want to achieve.
4. A third list is those things in society that inhibit a white person's ability to acquire the things he wants in life.
5. Group B is asked to generate the same three lists in terms of black people.
6. Discussions and/or activities:
    - (a) What are the similarities and differences between white and black aspirations?
        - 1) If white aspirations are positive and black aspirations negative, what in the racist, white society accounts for white people seeing black people's aspirations as negative? What can we do to combat or counteract these negative influences in white society?
        - 2) Do we truly understand black aspirations? (Plug in: reading, black resource people.) What blocks us from understanding black aspirations?
    - (b) White aspirations that are in the realm of justice, equality, brotherhood, etc. Are they applicable to people of color, or white only?

(c) Examination of the marked differences that exist between inhibiting and facilitating factors for white and black people. This is a good "jumping off" point for an explanation of institutional racism.

...as it affects black people: oppression.

...as it affects white people: myth of supremacy.

How does my present position contribute to the oppression of black people? What behaviors must I begin to use to become actively anti-racist?

g. What Does It Mean To Be White?

1. Group is divided in half.
2. Group A is asked to make a list of phrases that describe being black.
3. Group B is asked to make a list of phrases that describe being white.
4. Why do we think we know so much about being black?
    a. Current literature.
    b. Number of studies done on black people.
5. What descriptors on the white list deal with "supremist" attitudes or behaviors?
6. Group leader should add factors to white list.
    (a) White standard of beauty
    (b) White interpretation of history
    (c) White, middle-class values
    (d) White ghettoized existence
7. Discussion and/or activities
    (a) How do we learn white supremacy in school, home, church, and peer groups?

(b) How honest is a white representation of history?

(c) Design a questionnaire to give to white children four, five and six years old to discover their attitudes toward white and black.

(d) How do we counteract the perpetuation of white supremist attitudes and behaviors?

(e) Have group read Sex and Racism or any book that touches on sex and race. How does sexuality affect our behavior as whites?

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APPENDIX A

[This document was shared with the people participating in the pre-pilot study planning activities and with study participants at the first session on January 23, 1969.]

JANUARY 8, 1969
PROPOSED SEQUENCE OF ACTIVITIES FOR PILOT STUDY: UNIT ON WHITE RACISM

ACTIVITY	DATES
1. Selection of participants Limit of 20 participants to be drawn from 40-50 volunteers. Representative group most desirable.	January 3-17
2. Background information-baseline data a. Talk to student representatives; black and white, to establish liaison and obtain their perceptions. re: racism at school and needed changes. b. Ask all teachers to fill our personal inventory form. Purposes of Inventory and Interview ... Self-reporting of nature and extent of personal racism. Degree of commitment to change. ... Nature of experiences and knowledge about racism.	January 3-17

... Perception of racism problems at high school and in school system and changes needed, as seen by them.

... Initial statement of individual goals and expectations for self and school.

3. Organizational meetings

Weeks of January 20-24 through February 3-7

Two or three meetings of participant-teachers, once weekly, for approximately 3 hours each.

a. Teachers select own chairman

b. Group reviews the proposed procedures and goals prepared by MOREL (based on Activity 2, above). Revises, as deemed fit.

4. Weekend Retreat

Weekend of February 7-9 or February 14-16

Participant teachers (20) plus representatives of parents and students (black and white) meet to develop heightened awareness ("confrontation") of their own racism.

Goals of Retreat

a. Personal and interpersonal confrontation.

b. Review and revise goals concerning personal racism, staff racism, school and community racism.

c. Plan next sessions of participant group and ways of communicating with and involving other staff, parents, and students.

5. Series of Meetings of Participant Group — Weeks of February 10-14 through April 14-18

Eight or nine sessions of group to continue work on goals in framework of general objectives of pilot activity, namely:

a. To change self in direction of becoming less racist as a teacher.

b. To determine ways of changing school or district practices which support racism.

c. To establish background for determining ways by which students will become less racist through all areas of program and operation (curriculum, teaching methods, marking practices).

Major unanswered questions:

1. Provision of time for participant group to meet
   a) Substitutes?
   b) After school, evening or Saturday for pay?
   c) Close school early (11:30) one day per week?
2. Costs of teacher-time and weekend retreat?
3. Nature of involvement with parents, students?
4. Relationship of pilot study to efforts designed to overcome racial conflict at the High School.

APPENDIX B

PILOT STUDY AGENDA
(FIRST SESSION)

JANUARY 23, 1969

A. Goals for this session

1. Select participant chairman and/or planning committee
2. Explain use and purpose of staff journals
3. Clarify role of MOREL staff during school day
4. Develop list of participants' goals with possible attending activities
5. Discuss the "Rightness of Whiteness" with focus on its meaning for us individually
6. Participate in self-examination activity or in investigation of instructional materials

B. Mechanics of operation for pilot study

1. Weekend retreat
2. Pay
3. Staff journals
4. Staff chairman and/or planning committee
5. MOREL staff's role

C. Goals of participants (preliminary statement)

1. What do we want to accomplish
2. What activities will help us reach our goals

D. Discussion of "Rightness of Whiteness"

1. Meaning for self-examination
2. Possibility of use with students

E. Self-examination experience or investigation of instructional materials.

APPENDIX C

PILOT STUDY AGENDA
(SECOND SESSION)

JANUARY 30, 1969

A. Goals for this session
   1. Clarification of MOREL's goals for pilot study
   2. Receive ideas for design of weekend retreat
   3. Relate "Rightness of Whiteness" thesis to circumstances in Grand Rapids and particularly at this High School
   4. Share information and insights gained from the reading of individual members
   5. Lay plans for use of Afro-American Curriculum Laboratory

B. MOREL's goals
   1. Examination of personal and institutional racism as a means
   2. Modification and/or generation of classroom procedures, materials selection, school policy, etc., as an end.

C. Outside reading

D. Discussion of "Rightness of Whiteness"
   1. Meaning for self-examination
   2. Relation to procedures and practices in Grand Rapids and at this High School
   3. Possibility of use with students

E. Weekend Retreat
   1. Progress report
   2. Additional input

F. Afro-American Curriculum Laboratory

1. Possible uses of
2. Next week's meeting

APPENDIX C

[Discussion Guide]
THE "RIGHTNESS OF WHITENESS"
(SECOND SESSION)

JANUARY 30, 1969

1. Did any portion of the publication convey a new idea or fresh insight to you? If so, what was it?
2. What are the specific ways in which "The Rightness of Whiteness" is reflected in Grand Rapids?
    a. newspapers
    b. advertising
    c. school materials
    d. personal language patterns
    e. other ways
3. Kenneth Clark says, "...children's attitudes toward Negroes are determined chiefly not by contact with Negroes but by contacts with the prevailing attitudes toward Negroes." Was this the case at this School?
4. What conditions and/or practices here support the concept that whites are the superior race?
5. "White dominance is pervasive, taken for granted, with low visibilty, built into the normal flow of institutional and bureaucratic systems, therefore usually accomplished with nonviolence." What are the methods of perpetuating this white dominance? How does this School contribute to the maintenance of "white dominance?"
6. What is wrong or "phony" about the premise presented in "Rightness of Whiteness?" With which statements do you find yourself disagreeing or at least questioning?

7. There is reference made to "...a gap between creed and deed" in American life. What form does that gap take in Grand Rapids, at this School, in your classroom?

APPENDIX D

Description of Proposed Activities
WEEKEND RETREAT
JACK TAR HOTEL, LANSING, FEBRUARY 7-9 (1969)

Friday, February 7

How Did I Learn My Racism?
(Life-Space Role Play)

1. Assume life roles where we learned our racism
    - a) Two whites discuss any relevant issue. Examples:
        - 1) What were your attitudes when you learned that black students were coming to this School?
        - 2) What do you think of inter-racial dating (marriage)?
        - 3) Can black students learn as well as white students?
    - b) Discussants are surrounded by representatives of societal environment
        - 1) Newspaper editor (mass media)
        - 2) Mother and father (parents)
        - 3) School teacher
        - 4) Minister
        - 5) Policeman
        - 6) City councilman (mayor)
        - 7) Peers
    - c) As central figure reacts to questions he turns to surrounding representatives to discover where his racism came from
    - d) Surrounding people say what their particular role traditionally says

2. Black participants are part of the regular group as well as being "whistle-blowing" observers
    - a) When blacks see something as racist they interrupt and comment on it.

   b) Participants can seek clarification but cannot interrogate. Group moves ahead with the additional information.

3. Initial role-playing done with entire group of participants.

4. After one session, divide total group into 3 or 4 groups.

5. Each small group conducts one or two role-playing sessions.

6. Discussion following role-playing should include emphasis on guilt reduction.
   a) We did not control the forces that shaped our racism
   b) Guilt lies not in being racist but in not doing anything about it.

7. Discussion will also include further explanation of racist behavior and attitudes of phenomena that surround us.
   a) Participants are prepared with specific examples of racism from the Grand Rapids community
   b) Call upon this information to develop concept of pervasive racism.

8. Feedback session -- evaluation.

Saturday, February 8 — Personal Attitudes/Feelings
9:00-11:30

1. All participants read Chesler's collection of excerpts from college student's essays who were writing about (their) white attitudes toward black people.

2. Attitudinal interview form to be used for interviewing each other is created.

3. Participants are formed into helping pairs or trios.
    a) What questions will help a person explore his own feelings?
    b) Total group might participate in creating some guiding questions.

4. Helping pairs, or trios, use interview questions to explore personal feelings by interviewing each other.

5. At about 10:45, participants are asked to turn in a sheet listing comments they have put in a bag.
    a) These data are put on newsprint by staff (for use by group later on).
    b) Indicates to total community that no one person is feeling things by himself (not alone in kinds of feelings held).

1:30-4:00 How Do I Affect Others (Staff, Students, Parents)?

1. Black participants become center of fishbowl.

2. Blacks share their perceptions of conference to this point.
    a) What was and is racist
    b) What isn't happening

3. Community returns to sub-groups to deal with these additional data.
    a) This is not to be an exploitation of black thinking.
    b) What was the white reaction to data?
    c) What do I do with this new information
        1) What are its implications for my behavior
        2) How do I affect the behavior and attitudes of other whites so they can hear more clearly what blacks are saying.

d) What is my relationship with other staff members not in the pilot study? (Preventing in-group/out-group divisiveness).

7:30-10:00 — What Are My Perceptions of What White Students Are Thinking?

1. Total group listens to tape of white students reaction to situation at the School.

2. Total community reacts; "What is racist in what kids are saying."

3. Divide into three sub-groups.
   a) Groups A & B move to task of generate ideas on what they can do in their jobs to combat racism in students (might be done in helping pairs within sub-group).
   b) Group C splits into two teams as observers of Groups A and B.
      1) Provides feedback for working groups in terms of how they are trying to respond to racism.
   c) Tasks for groups A, B, and C might rotate but this is not essential.

Sunday, February 9 — How Do I Change My Behavior With Students?

1. Total group is divided into sub-groups.

2. What changes do I want to make in my classroom behavior.
   a) How might I seek out and use student feedback?
   b) Create student feedback reaction form.

3. Role-play classroom incidents
   a) Stop-action; what were the other alternatives?
   b) How might we respond to particular circumstances?

4. Participants will be asked to decide what kind of situation they want to role-play.

5. What has all of this meant to me? Formal/informal evaluation.

APPENDIX E

[Material distributed at Weekend Retreat]

HOW DO YOU NEGROES FEEL ABOUT WHITES?
AND
HOW DO YOU WHITES FEEL ABOUT NEGROES?

Edited by Mark A. Chesler
CRUSK, University of Michigan

(Excerpts from a collection of essays by college students exploring and expressing their own racial attitudes.)

The brief parts of essays reproduced here have been written by American college students. All work was optional, all the student writers attempted to be as honest as possible, and all knew that their work might be duplicated for the benefit of others. They are probably not completely honest essays; they may be as honest as the writers could be with themselves at this time and place, and with this instructor. When you read them, take care to read in the spirit in which they were written; in a spirit of beginning inquiry, and of searching for personal clarification and understanding of one of our society's deepest problems.

Our purpose in presenting these papers to you, the readers, is to provide you with stimuli to explore, clarify and understand your own and others' attitudes, feelings and beliefs. For such personal clarification is an essential prerequisite to the effective management and reduction of racial fears and fantasies that so cloud the American mind. It is clear that personal feelings are a partial cause and effect of the structure of race relations in American, and therefore, a necessary and legitimate target of personal and scientific inquiry. In that sense, these students' feelings may be seen as the raw data of the American racial experience, and as some signposts of our future social direction. Our hope is that these papers can be read and used as starting places for your own reflection, discussion and growth.

Section 1: How I feel about Negroes
(by whites, mostly Northerners)

My personal values and feelings regarding racial events and relations are difficult for even me to define and explain clearly. I am prejudiced to the degree that I feel a difference exists between Negroes and whites more internal than external. I never find myself outwardly discriminating against Negroes, however, I do often discover in myself a deeply embedded "feeling" that Negroes should live lives separate from Whites, not spacially separate, but in relation to marriage and dating.

In a prejudiced society it is extremely difficult to hold no prejudices of your own. People have learned, and for the most part accept, the cultural and social norms of society. The society in which I live has a norm which governs the actions of people toward Negroes. The norm says that we are to be tolerant of other races. Like most of the people in this society, I have accepted this norm. I am prejudiced, but I am tolerant of other races. Society tells me I should be tolerant, but it is from this society and its institutions that I have acquired my prejudice feelings. This paper deals with the prejudices I have formed and the institutions in society which have helped me form them.

I am not an active antagonist of the race, nor do I support it. To me, deserving is a prerequisite of receiving. I will give no one my approval or regard without some basis. I see no reason for respecting a race that thinks deserving is desiring. If they want equal rights and privileges they should be willing to contribute equally to our society--scientifically, socially, economically, politically and individually, I don't think Negroes are so antagonized that they are eliminated from productivity. Why are there no more than a few Negro corporations; why don't more succeed in the field of education; why the lack in Negro philosophers, politicians, etc.? Seems to me it must be more than condemnation. It didn't thwart Christ, Columbus, Kahn, Ghandi, etc. If they have a legitimate cause why don't they achieve it rationally. I simply can't sympathize with riots, marches, sit-downs, pickets and similar means of "achieving."

Today, I try to compensate for others' discrimination by going out of my way to be nice to them. I actually don't label them as "Negroes" or "them" but I have to in this report. Sometimes I over-compensate and make it obvious that I am putting myself out to be too friendly and it appears fake.

There seems to be one thread that follows through my otherwise unorganizable jumble of feelings and attitudes: inconsistency. And it is this inconsistency which I find most difficult to tolerate. It is most clearly and broadly manifested in the dichotomy within myself between intellect and emotion. I truly consider myself intellectually pure on this subject. I think the right things and my commitment is strong. I make an effort to understand and be aware of the problems. I have a desire to see a world where all men are equal. My sympathetic reactions are honest and sincere. But these aspects of myself make it all the more difficult to face another, and quite inconsistent side. This is the side that says Negroes are different from me. They are janitors and maids and often stupid. They are a persecuted race and therefore I must treat them with extra patience and kindness. Thus I am prejudiced in my attitudes and prejudiced in my actions. I can intellectualize forever but my first impressions will not change. I shall still be a little more afraid when I am alone at night in a strange neighborhood and see a Negro man than if I were to see a white man. I shall still be more courteous and friendly to a Negro waitress than to a white waitress.

I still think too generally when I think about Negroes, however, when I do think about them, it is with that "feeling" in mind, that feeling that all Negroes even my friends are from slum settings. I am always surprised to hear that a Negro has been to Europe, has a professor for a father or some such thing.

College provided me with Negro peer group experience for the first time. A very close friend of mine is dating a Negro boy so I have become friends with the boy and several of his friends. I have great difficulty accepting my friend's relationship with the boy as something normal and good. The idea of sex between them greatly upsets me and the difficulty of doubling makes me remember all my parents have said against inter-racial dating and marriage and even more than this, make me tend to agree with them.

I attended a church which had an all-white congregation. Our minister was always saying, "We must love our fellowmen as brothers, regardless of race, color, or creed." For quite some time I believed in what he was saying and made an all our effort to "love my fellowmen." One Sunday, a well-dressed Negro girl came to church. A few weeks later, a group of Negroes came to church. One Sunday, following these incidences, our minister told the congregation that he had been transferred to another church.

On another occasion, two girlfriends and I went to the movies on a Friday night when none of us had dates. We happened to run into two of the colored boys we were friendly with. They were also without dates and since we were all friends it was only natural that we would sit together. However, we were seen by some classmates who undoubtedly thought we were on dates and after that, we were labeled as "Nigger Lovers."

My neighborhood is all white; no Negro has ever lived in the area nor is there any chance in the immediate future. I had little close contact with the Negro. In high school the Negroes usually took shop and home-making classes. There were quite a few Negroes in the school, but almost none of them in my classes. It seemed as though the Negro was generally less intelligent, but many white students were not so bright either. I began not to dislike but to be less tolerant of these people because they didn't seem to try as hard as they might have. I felt that everyone should do as well academically as they could, and their apathy bothered me. I didn't realize at the time how their norms and values, their family life and their goals differed from mine. They were not college oriented, but job-money oriented. I couldn't project myself into their lives in order to understand them better, and neither could I identify with the more general racial problem in the United States.

The most dominant source in which my "feeling" may have roots is my family's influence. My upbringing--the morals, beliefs, fears, and hopes instilled in me by my parents--has definitely contributed to how I feel today concerning the Negro race. Neither my mother nor my father has a Negro man or woman for an intimate friend. My father does have some Negro acquaintances but in a professional capacity only. Negroes have never been entertained in our home. Due to both of these factors, I was unaware that Negroes and Whites mixed socially, I had no idea that it was an approved course of action, nor did I have an example of inter-racial social contacts to follow. I did become more aware of reality when I entered college, but the idea of contact with Negroes in a social atmosphere was a void for so long in my life its effect has remained a part of me. Today I am still surprised or at least think twice when I go to a party of Negro and white students, see a mixed couple, see a group of Negroes and Whites together having coffee or going to the movies. Often my parents and their friends have displayed a type of superiority to Negroes in their conversations. I say type because they never have said Negroes are inferior, or have conveyed the impression that Negroes are not to be respected because they were Negro or not worthy as human beings. They have, however, referred to Negroes as "colored people," phrased their comments using "we vs. they," and made such statements as "Look at the colored man in his big new Cadillac, Ha! Ha!" I generalized from these statements that whites were undoubtedly different from Negroes and in some way superior. I never came into contact with Negroes from my parents' social class, or Negro peers of any class, so I identified with my parents'--white superior.

Does basic religious belief affect a person's dealings with people of other races? If you have been brought up to see man as totally wicked then you do not view the differences in mankind as much because of color, but more on their lack of knowledge of the living God. It was not so much that a person was black; it was more the fact that these colored people were not elect. One very curious thing is that being elect and not black seemed to go together. A great many of our church programs were to help the poor lost colored person who was in Africa. It was always easier to help the lost soul who was farther away than the one who was close by.

APPENDIX F

HIGH SCHOOL PILOT STUDY
MICHIGAN OHIO REGIONAL EDUCATIONAL LABORATORY
FEBRUARY 13, 1969

EVALUATION OF WEEKEND RETREAT, FEB. 7-9, 1969, LANSING

1. What are the important ideas you came away from the retreat with?

2. What activities and/or discussions provided you with those important ideas?

3. What disturbed you most about the retreat?

4. What activities should have been included in the retreat but were not?

APPENDIX G

HIGH SCHOOL PILOT STUDY AGENDA

FEBRUARY 13, 1969

A. Definition of "joint planning."

B. Discussion of insight gained from weekend and its effect.

  1. with other faculty, administrators, etc.
  2. with students
  3. with others outside the school

C. Last weekend we began to explore the concept of "white supermacy." Just as there is a culture of white supremacy that is transmitted to whites through institutions, there is an institutional relationship between white America and people of color. The culture of white supremacy works to justify the structural oppression and exploitation of people of color.

  1. What is structural racism?
  2. How does it work?
  3. What role do we play reading "The Dirty Workers?"

D. Gathering evidence of cultural and structural racism

  1. through curriculum, media, personal experience
  2. compiling "evidence" both for ourselves and for possible use with others.

E. Discussion of next session.

APPENDIX H

HIGH SCHOOL PILOT STUDY AGENDA

FEBRUARY 20, 1969

1. MOREL staff input from interviews with study participants.
2. What factors inhibit your being able to behave in an anti-racist manner?
    a) Write down two perceptions each of the following:
        Self
        School
        Community
        MOREL group
        MOREL staff
3. Pairs to share comments. (Pick someone you would not normally share with.)
4. Total group shares input for clarification and communication.
5. Sub-group around personal concerns. Go with most workable areas.
6. Feedback from sub-groups
    a) Listing
    b) Not to be interpreted as resolution

APPENDIX I

HIGH SCHOOL PILOT STUDY AGENDA

FEBRUARY 27, 1969

I. Where is the group headed?

II. Report on last Thursday's evening meeting.

III. Assign reading

IV. How does institutional racism operate?

V. Individualized meetings.

   a. Videotaping

   b. "Adoption" by students

VI. Post-meeting Reaction Forms.

"ROAD MAP"

SUGGESTED ALTERNATIVE ACTIVITIES

February 27 and March 6

1. Continued exploration of institutional, personal, and systematic racism.
2. Sharing of readings.
3. Individualized meetings.

March 13 - April 10

1. Continuation of the above, as deemed necessary by the group.
2. Selection of action projects.
   a. Videotaping
   b. "Adoption" by students
   c. Creation of school movie
   d. New audio-visual material for combating racism

e. Examination of textbooks.

f. Reordering of school policies

g. Examiniation of marking practices

h. Creation of different counseling procedures

3. Evaluation of pilot project.

APPENDIX J

MICHIGAN-OHIO REGIONAL EDUCATIONAL LABORATORY
PILOT STUDY ON RACISM

Newsletter #1	Questions and Answers	23 January, 1969

What are the general purposes of the Pilot Study?

....Staff members of the High School will identify ways in which they believe the school program can be improved so as to reduce or overcome racism. Numerous research studies, including the "Kerner Commission" report, clearly indicate that racism has become institutionalized in our country over a period of more than three hundred years. It affects all aspects of living, including education, and all people, including educators.

What will be specific areas to be examined in the Study?

....Those identified by the High School staff members who are members of the Study. This could include curriculum content, and any other part of the school program or practices which they feel are relevant.

What is the role of the MOREL staff members?

....To provide knowledge of related research and practices and to help plan experiences which will assist in accomplishing the purposes. MOREL staff will plan the first two sessions of the Pilot Study but thereafter all planning will be done jointly by the total group.

Is this "sensitivity training?"

.....No. Self-examination, openness, frankness, and honesty with each other will be stressed and are essential to success of the Pilot Study but this is neither sensitivity training nor group psychotherapy.

Is MOREL interested in measuring racism?

....No. It is not interested in knowing how racist any person or group is. It is interested in helping teachers and others develop a better self-understanding of the nature of their own racism so as to decide for themselves whether they wish to change in any way. If so, MOREL staff will attempt to assist. Most of all, it is concerned with having school programs become effective in teaching about racism and how to overcome it.

Will parents or students be involved?

....The nature of their involvement is to be determined by the Pilot Study Group but MOREL urges that regular communication take place with all four groups to increase understanding. To this end MOREL staff has met once already with representatives of white students, black students and black parents and recommends a similar meeting with representatives of white parents.

What kind of research data-gathering will the Pilot Study include?

....Primarily the kind of information that will enable MOREL to determine which of the many activities used are of most value for specific purposes and which ones are of relatively little value. The Baseline

Data Form given to all staff members on January 16 was intended to (1) determine how representative the Study Group was of the total staff, (2) furnish background information for planning and (3) determine whether Pilot Study activities were of assistance to teachers not in the Pilot Group. Pilot Group members will also keep "logs" to record reactions and ideas. The data gathered are primarily intended to plan better pilot studies and programs to combat racism.

When will the Pilot Group meet?

....Thursdays from 3:00 - 6:00 for 10 or 11 sessions plus one weekend retreat at a conference or campsite. The Study will terminate in mid-April as far as MOREL's involvement is concerned. Membership will be limited to 20 staff members.

What staff members will MOREL provide?

....Mr. Alan Hurwitz, Planning Specialist, will be the chief consultant on a regular basis. He will call in others, as needed, from time to time. These might include Dr. Delmo Della-Dora, Director of Planning; Mrs. Annamarie Hayes and Mr. Henry Hagood, Planning Specialist; Mr. Ronald Stodghill, Communications Coordinator or other consultants from other agencies.

Is there a planned sequence of activities for the Pilot Study?

....Partially so. The first several sessions are planned and the weekend retreat has been outlined in general form. The remaining sessions will be planned by the whole group. Mr. Hurwitz will provide a listing of possible activities and experiences to fit the specific interests and needs of the group. The Study Group will choose from among these alternatives and/or provide some originated by themselves. *This is an exploratory study and there is not enough time to carry out all activities which are appropriate and desirable so choices will have to be made*.

APPENDIX K

MICHIGAN OHIO REGIONAL EDUCATIONAL LABORATORY
PILOT STUDY ON RACISM

Newsletter #2 30 January, 1969

Al's Reactions

Our first meeting was largely organizational with considerable time being spent on defining our goals for the pilot study. The group members were informed that participation in the pilot study will be confined to those staff members who are able to attend the weekend retreat, February 7-9, at the Jack Tar Hotel, Lansing. During the final hour of our meeting, we began a discussion of black and white heroes. The conversation was getting to a meaningful level as we ran out of time. A number of participants indicated that they felt the concluding discussion was the high point of the meeting. I went away from the meeting feeling that we got off to a pretty good start. I hope that with each passing meeting our "warm-up" time will shorten, and we will be able to get down to relevant issues quickly. The obvious openness of many members is greatly encouraging in that regard.

Post Meeting Reaction Forms

The reaction forms completed at the close of our first meeting showed the following to be of most significance to the pilot study participants. See attached sheets for Issues to Be Pursued in Future Sessions and Suggested Future Activities.

Coming Events

Mrs. Annamarie Hayes will be at the High School during the week of February 3-7 to display and explain the Afro-American Curriculum Laboratory collection. The collection contains numerous books, films, filmstrips, records, etc., that deal effectively with Afro-American life, history, and culture.

On Thursday afternoon, in lieu of our regular meeting, Mrs. Hayes will meet with any staff members who wish to gain additional insight into the use of the collection. The materials will remain throughout the week. We hope that in the very near future the Afro-American Curriculum Laboratory collection will be available for use with students.

Our weekend retreat will take place February 7-9 at the Jack Tar Hotel, Lansing, Michigan. From the opening dinner Friday through lunch on Sunday we look forward to productive, meaningful meetings.

The planning committee (Archie Bailey, Molly Rowell, Al Hurwitz, Delmo Della-Dora, Henry Hagood, and Ron Lippitt) hope to have a firm agenda to you by Wednesday of next week (February 5).

Issues To Be Pursued In Future Sessions

(Mentioned by participants at first regular session)

1. Clarification of MOREL's purpose in pilot study (Review Newsletter #1).
2. Methods and strategies for determining nature of own racism.
3. Developing a need to change.
4. Sharing factual information about black history and culture.
5. How do we effectively interact with black students?
6. White participant's perceptions of black people.
7. Black participant's perceptions of white people.
8. Understanding of white society.
9. Point out specific examples of racism at Union.
10. Relationship of group members to one another.
11. How do we change student's attitudes?
12. Facilitate participants' ability to be open and frank with one another.

Suggested Future Activities

1. Work with students in an effort to change their attitudes.
2. Demonstration of "sensitivity training."
3. Dr. Thomas' presentation on value theory.
4. Less break time. More coffee.
5. Presentations by each group member as to how they see racism.
6. Guest speakers (black militants, white home owners association president).
7. Field trip to ghetto.
8. Smaller circle to sit in.
9. Smaller, independent discussion groups.
10. Dinner group of ten meeting for "soul food."

11. Audio-visual presentations.
12. Discuss points of view presented in the books we are reading.
13. Attend some kind of meeting at Sheldon or Franklin Complex.
14. Bring a well informed black so we can pick his brains.
15. Utilization of test instruments for self-evaluation.

APPENDIX L

MICHIGAN OHIO REGIONAL EDUCATIONAL LABORATORY

SUMMARY OF WEEKEND RETREAT
GRAND RAPIDS PILOT STUDY

Newsletter #3

12 February, 1969

A. Friday Evening, February 7

6:30 - 7:15 Dinner together

7:15 - 7:45 Della-Dora -- Introduction of MOREL staff and consultants.

Reiteration of three points:

a) This is problem-centered approach not "sensitivity training" or group psychotherapy.

b) MOREL staff planned first two sessions and general format of weekend to "get things rolling" but all sessions after this should be jointly-planned with emphasis on self-direction by School staff in pilot study.

c) Need by pilot study staff to keep careful records of and evaluate each activity. Which ones were helpful? Harmful? Neither? -- Why? This feedback essential to success of this pilot study and to planning better ones later.

Hurwitz

a) Plans for weekend are only tentative. Can be changed as desired by participants.

b) Review tonight's agenda.

c) Weekend plans built around stated goals of participants.

d) Have record-comments on cards. Keep until ready to share.

Kopplin

a) Watch for different ways all of us express racist attitudes/knowledge.

b) Write down your goals, expectations for weekend. (Each person given paper to record this.)

7:45 - 8:30 Getting acquainted with other members of group, interviewing each other, etc.

8:30 - 10:30 Division into three sub-groups to discuss, "How is racism developed and learned?" After demonstration of role-playing for this topic, groups discuss how racism is learned generally and how it was learned for them.

B. Saturday, February 8

9:00 - 10:00 Groups continue discussion of "How racism is learned."

10:00 - 11:15 Whole group discusses tape recordings made for weekend by white students and black students. Debate: "Shall we (1) not listen to tapes at all, (2) listen to tapes in their entirety, (3) listen to tapes after editing out references to any School staff members not in the pilot study?"

11:15	Black participants leave to caucus.
11:15 - 11:30	Remaining participants decide to listen to tapes after editing out all comments about members not in pilot study.
11:30 - 1:00	Lunch (Hurwitz, Cleveland and Kanno edit tapes in separate room).
1:30 - 2:30	Black participants react to decision-making in their absence. Discussion of this specific action and also implication for decision-making in other settings. Brief discussion of significance of this black caucus and of meaning of black caucuses generally.
2:45 - 4:00	Listened to the two edited tapes from black students and white students.
4:00 - 6:00	Open time for informal meetings, relaxation, etc.
6:30 - 7:30	Dinner
7:30 - 10:00	Small groups (three) continue discussions of problems and issues including what they heard on tapes and its meaning for teaching and learning, particularly in classroom.

C. Sunday, February 9

8:00 - 9:00	Breakfast
9:00 - 12:00	By mutual agreement of black and white participants, white participants and black participants met separately to discuss

value and significance of sessions thus far for themselves. What are next steps including ways of working on improvement of school program and also working with other interested members of staff not in pilot study? (Approximately 30 additional -- for a total of 50 staff members had expressed interest, but group was limited to 22 members at request of MOREL.)

APPENDIX M

MICHIGAN OHIO REGIONAL EDUCATIONAL LABORATORY

Newsletter #4 Pilot Study 24 February, 1969

MOREL STAFF COMMENTS

The weekend retreat in Lansing evoked some new insights and understanding about racism among most of those present. By Sunday noon, as the retreat ended, there was a fairly general sense of significant accomplishment. There was also some anxiety and apprehension about what had been learned and also about what could be done by individual teachers and the school to overcome personal and institutional racism.

These concerns were evident in the February 15 session. It was difficult for the group to achieve focus and many members of the group were somewhat discouraged because of lack of accomplishment of personal and group goals.

However, during the past week (February 17-20) the MOREL staff and School Pilot Study members utilized some "forced field analysis" techniques for problem solving which appear, at this point, to have been quite successful. We anticipate that the remaining five sessions will become increasingly productive.

STAFF CHANGES

Ardis Waters and Dave England have joined the study group. Miss Valerie Snook, National Training director for People Against Racism (PAR), joined

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the MOREL staff for this study at the weekend retreat and will be present for most or all remaining sessions.

Henry Hagood, MOREL Planning Specialist, began meeting separately with black participants in the pilot group last week while Al Hurwitz and Del Della-Dora met with white participants.

ACTIVITIES

As mentioned previously, the February 20 session was devoted to a forced field analysis by the white participants, and to a (separate) analysis of their own concerns as seen by black participants. Personal goals have been clarified, blocs to progress have been identified and both black and white participants should be ready to examine ways in which the obstacles can be overcome. There is evidence of need for (1) more knowedge about racism and how it operates, (2) ways of developing improved teaching methods and other ways of operating more effectively with students (3) dealing with attitudes and feelings of others in the group, staff members not in the pilot group and also with friends outside of school.

Seven members of the pilot group accepted an invitation to listen to and observe at a meeting of black community members the same evening (February 20). They heard a discussion concerning parental opinions and attitudes about the meaning of schools and education for their (black) children. It was a helpful and instructive session.

READINGS

Mr. Hurwitz distributed "Institutional Racism in American Society: A Primer"[1] on February 21. On February 27 he will distribute "Man and Freedom in a Technological Society"[2] and "Black Power, Poverty and a Racist Society."[3] These are being provided in response to a number of requests for clarification of the nature of institutional racism.

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1. East Palo Alto, California: Mid-Peninsula Christian Ministry. April 15, 1968.
2. Gibson Winter. Detroit: Detroit Industrial Mission, 1967. (An agency sponsored by the Episcopal Diocese, Methodist Church, Presbytery of Detroit and Michigan Conference of the United Church of Christ).
3. Speech by Dr. Reginald Wilson, Associate Dean of Testing, Oakland Community College. February, 1969.

APPENDIX N

MICHIGAN OHIO REGIONAL EDUCATIONAL LABORATORY

Newsletter #5 | Pilot Study | 6 March, 1969

MEETING WITH PARENTS' ASSOCIATION

On Tuesday evening, March 11, MOREL staff members will be meeting with the High School Parents Association. This meeting will be used to explain to the organization's members, the purposes and procedures of the MOREL pilot study. It will also provide us with an opportunity to hear the concerns and positions of community members. We hope that as many staff members as possible will attend this meeting. The attached information sheet will be distributed to all those present.

FEBRUARY 27 MEETING

The meeting of February 27 focused on the manner in which institutional racism affects white people generally. Following this the issue of the way in which the school as an institution affects students was pursued. Should the student accommodate the rules and policies of the school, or should the school's policies and rules accommodate the interests and concerns of the student as he sees them? Another major issue under discussion was the question of motivation for becoming involved in the struggle against racism. Two main reasons were established. The oppression of black people is wrong. Therefore, it must be eliminated. Our society is being torn apart by racial strife. We must do what we can to eliminate that conflict.

Copies of The Race War by Ronald Segal, were distributed to all participants. All pilot study members were asked to read the chapters on "The White World of the United States" and "The Colour of Want." With the written and oral information the participants have received up to this point, we will examine the question of how individual and institutional racism affect black people.

INDIVIDUAL MEETINGS

Regularly scheduled, individual meetings with all participants will begin Thursday, March 6. We hope to use these meetings to help clarify and/or deal with the concerns people have. Also, we anticipate using these meetings to initiate action projects on the part of participants. These projects might include video-taping of classroom activities, examination of currently used instructional materials for their appropriateness in combating racism, creation of teaching units that deal specifically with the issue of racism, or any other activities participants see as useful in combating racism.

APPENDIX O

[A black parents' organization submitted the following petition to the Grand Rapids Board of Education following the early closing of the High School before Christmas vacation, 1968. This early closing was a result of a physical confrontation between the black students and white students and police.]

At the first spring meeting at Northeast Junior High School, the board assured the white parents that their children would not be bussed into the inner city.

The board announced that they had a great master plan, but due to promises not kept by the Board, our children have become the victims of a disaster plan.

On this basis, this committee has been selected by the parents of the South High transfer students to be their representatives.

No longer can we, as parents, allow our children in a situation that puts their lives in jeopardy.

No longer can we allow our children to be place in a situation where there are so few faculty, staff, and administration members to whom they can relate.

No longer can we allow our children in a situation that demands that they ride overcrowded busses that create hazardous conditions to their lives.

No longer can we allow our children to be placed in a situation where the administration is weak and ineffective.

No longer can we allow our children to be in a situation where black and white children are deprived of the opportunity to learn of the black man's contribution to the world.

No longer can we allow our children to be placed in a situation where one community considers a school theirs exclusively, rather than a public education institution, open to all Grand Rapids citizens for the purpose of educating tomorrow's leaders.

No longer can we as parents allow our children to be placed in a situation where there are dual standards of rule enforcement.

In closing - No longer can we continue to send our children into a situation that has produced an atmosphere conducive to destroying the self-image of the black students.

PRESENTLY..... We feel that conditions at Union High School have produced an anti-black atmosphere, therefore, we can no longer permit our children to attend this sickened institution.

PETITION

We, the parents of the South High transfer students, petition that the Board of Education keep Union High School closed until the high degree of racism that exists at Union High be eliminated.

We request that the staff on "Racism in Education" from "MOREL," Michigan and Ohio Regional Educational Laboratory, be used as consultants in helping to combat the racism that exists at Union High.

APPENDIX P

[The following is a list of demands submitted by the white students of the High School to the school administration. This list was prepared one day before the physical confrontation between black and white students.]

Perceptions of White Students

A meeting of white High School students was held in the morning of Monday, December 16, at the High School. It was attended by the student council officers, the sophomore, junior, and senior board representatives and the class officers. Also the Principal, and the Assistant Principal attended this meeting.

PURPOSE

The purpose of our meeting as started by the President of the Student Council, was to express our complaints. "We feel that there are many racial problems which should be dealt with such as the administration's dual standard in enforcing rules. Also the administration is being dictated to by a minority. We want to do this clearly and explicitly and be better organized than the black meeting on Friday, December 13 which was a fiasco."

SMOKING

This year there seems to be a great deal of smoking in the bathrooms. We have never smelled anyone smoking. But this year you walk into the bathrooms and they are filled with smoke, there are cigarette butts laying on the floor, smashed into the walls, and thrown into the toilets and sinks. We feel there should be women and men teachers who go into the bathrooms and catch these students, black and white. It has gotten to the point that they lock all restrooms during the three lunch periods.

Many students have seen black students smoking in the halls, on the stairways, and outside the building on school property. We feel that enforcement by the administration should be applied on these matters, like they always have been before.

"I'M SCARED"

"I came down the hall and there was a whole lot of black students by the gym," said one sophomore. "I was scared. I don't want to be scared to come to school. The teachers give into the black students, but they don't give in to the white ones."

LACK OF ENFORCEMENT

We feel that there is a lack of enforcement of rules in the High School mainly because of teachers and administrators' fear of enforcing the rules when black students are involved. There is a rule which states that no one may have a radio or record player at school without special permission, but all over the school, in halls, cafeteria, and locker rooms, you find black students with radios and small record players and no one does anything about it.

There is another rule which says students are not permitted to carry weapons, but we see blacks with knives or other weapons and nothing is done about it unless someone raises a "big stink." We suggest that a locker check would be made to find any weapons that might be in lockers.

Although there is no rule about being courteous, we feel that teachers have the right to expect some courtesy from students and should not have to listen to extremely filthy language as is used by some blacks.

Such lack of enforcement of rules creates a bad atmosphere for study and the people causing these problems should not be in school. At a meeting at Shawmut Elementary School, Superintendent Weinheimer promised that all rabble rousers would be removed from school We wonder if this promise is being upheld.

LACK OF UNITY

This year there is a definite lack of spirit. The black students seem to be entirely against everything at School. At a recent meeting of the newly formed Pep Club, the black students wanted to change the school colors to red and blue, South's colors; the school song; or the school's name. Our pep assemblies have been rudely interrupted by smoke bombs, continuous talking, and having black students refuse to participate in the yelling for our teams and singing our school song. Some will even refuse to stand for the singing of our National Anthem. Black students did not support our football team at all because of the "lack of black players." But on our basketball team, four of the five starting positions are held by black players. This gives them no reason for not supporting our team. Yet, when Union played Creston at North East, the students from South received free bus service to and from the game. But at the game they all sat together and didn't yell or sing along with the cheerleaders, and it also gives them no reason to not attend the game.

CONCLUSION

As students, we understand that it was difficult for the transfer students to leave the school they had been attending or expecting to attend to come to a different school, but we believe that many of them should make an effort to accept the fact and try to become a part of the school. We feel that many whites have bent over backwards in trying to be friendly but this does not seem to have worked. It will never work unless the blacks make the same attempts. To pacify white students who are advocating an immediate walk out and to be sure that action will be taken, we request the following:

By Wednesday, December 18, we must have recognition by the administration that this meeting was held and that administrators will work toward solving the problems presented. By Wednesday, January 8, we must have some proof that action is being taken or a walk-out will be staged.

HALL GUARDS

After the first incident, it was decided that there would be hall monitors; one white and one black working together. But there are mostly all black monitors, working alone, or with a group of their friends. At some posts there will be three or four of the monitor's friends sitting with him, or walking around. It is rather overwhelming for a white girl to be confronted by three or four black students at once for a hall pass.

APPENDIX Q

[The following is the rationale and plan for implementation for school reorganization. It was not adopted by the Grand Rapids Board of Education.]

Grand Rapids' Master Plan

The Grand Rapids Board of Education is to be commended for taking a bold and courageous step toward needed planned change in the Grand Rapids Educational System. However, the Grand Rapids Public Schools should work toward an organization of immediate Community Early Elementary Centers (PK-2) and integrated Elementary Centers (3-5), middle schools (6-8), high schools (9-12), Junior College Education, and other special programs which the board mentioned in its recent proposal.

Middle School

Recently the NAACP opposed the establishing of a black Madison Middle School. Under the Grand Rapids Board of Education's new proposal, the South Middle School, just three blocks from the originally proposed Madison Middle School, would be a black middle school with the additional of the ninth grade. It would be both an educational and sociological tragedy to establish such an isolated middle school in the inner city. No research can justify the proposed South Middle School. Although the Board has stated that the proposed South Middle School would be of short duration, previous experience indicates that this arrangement could be indefinite. Even the six to eight years proposed duration would cause irreversible damage to students in such an isolated setting.

According to a report of the United States Commission on Civil Rights from the U.S. Government Printing Office entitled Racial Isolation in the Public Schools, (1967, p. 104) "Racially isolated schools, then, generally, are regarded by the community as inferior institutions. The stigma attached to such schools affects the attitudes of both students and teachers. Students sense the community attitudes and the fact that their teachers often expect little of them. The combination of poor performance and low expectations reinforces their sense of futility and their image in teachers' minds as children who cannot learn. The negative attitudes and poor performance of Negro children in isolated schools accumulate over time, making a successful interruption of the process increasingly difficult. They carry over into adult life and are reflected there in levels of income and occupation."

An all Negro or predominantly Negro school is often considered by the community as inferior. No matter what is done to improve the quality such as lower pupil teacher ratio, as proposed by the Grand Rapids Board of Education, the community attitude still persists. The Civil Rights Commission report further indicates that even when relatively disadvantaged Negro students are in a class with a majority of similarly disadvantaged white students their performance is higher than when they are in a class with a majority of equally disadvantaged Negroes. The Coleman Report has as one of its major conclusions that the social composition of the student body is more highly related to achievement, independently of the student's own background than is any other school factor.

The aforementioned reports soundly establishes the fact that the Grand Rapids Board of Education cannot educationally nor sociologically justify the proposed

South Middle School. We, therefore, reject the proposed plan for the South Middle School.

Proposed Middle School Plan

It is here proposed that approximately 500 seventh and eighth graders from the originally proposed South Middle School be bussed to Union Junior High. It is also proposed that approximately 100 of the seventh and eighth graders from the originally proposed South Middle School be bussed to Riverside Junior High. It is further proposed that approximately 100 of the originally proposed South Middle School students attend Central School. Also, that the approximately 500 sixth graders originally proposed for the south Middle School attend Central Middle School.

Proposed Plan for Central

Since Central is to be phased out into the Educational Park and since the community and students have been conditioned to acceptance, it is proposed that Central be phased out as a High School in September, 1968. It is further proposed that Central become a Middle School for grades 6, 7, 8 and 9, and its 10 - 12 to New Union High.

The Students in grades 10 - 12 to (new) Union High.

Approximately 400 white students, grades 10 - 12 to the building at the corner of Hall Jefferson.

Approximately 200 students to Creston.

Approximately 200 of Creston's students to Union.

Altered Plan as of Monday, May 13, 1968

This was the first phase of our original plan until Monday night of May 13, 1968. However, the display of bigotry, and racial prejudice in terms of attitudes and values displayed by the participating Union audience makes it imperative that the original plan be altered since we fear for the mental and physical welfare of any black students whether they be from Central or South.

We offer the following adjusted plan:
The "X" number of black students who would have gone to Union should be bussed to Creston. An equal number of Creston students from Creston's West District should attend Union Senior High.

Proposed Plan for South High School

It is the responsibility of the Grand Rapids Board of Education to meet the needs of all Grand Rapids citizens no matter where they reside. It would be an educational and sociological tragedy as well as a financial waste to abandon the facility at the corner of Hall and Jefferson as a high school. Moreover, it would be an afront to the community in which it resides. The school has long been a cultural center for both the inner city and for the total city of Grand Rapids. Its graduates attest to the richness of that culture from Washington, D.C. to Michigan State University. To consider two years of metamorphosis as an unsolvable condition is an unfair judgement to place upon such a productive and needed institution. The high school belongs to the community in which it resides, and the community which is being rebuilt needs the high school where it is located now.

Since 1960 - 1968 the Grand Rapids Board of Education has invested well over 2 million dollars toward establishing the school as a cultural center for the community of the inner city. It includes such improvements as:

1. Remodeled shower rooms, boys and girls
2. New cafeteria
3. New band room
4. New choir room
5. Remodeled Churm Hall
6. Installed P. A. systems

7. Remodeled administrative and counseling office
8. Renovated ROTC Range
9. Lowered ceiling
10. Installed telephones
11. Installed faculty parking lot
12. Renovated science lab

This proposal provides for greater integration as compared to the proposal set forth by the Board of Education. It integrates the middle school to the fullest extent at this time and integrates all but one high school. The other high schools are more integrated and will over all benefit a greater number of students than the Grand Rapids Board of Education originally proposed.

The above plan is truly integrated and can be executed for the benefit of all Grand Rapids students. The Grand Rapids Board of Education has the necessary power to further make changes which will result in the smooth operation for all schools.

This proposal would recognize the student body structure within the building located at Hall and Jefferson to permit educational equality, success, and integration to flourish in understanding. To further remove the stigma which has been grossly attached to the building, it is recommended that hereafter the educational facility be called Martin Luther King Jr. High School and referred to as King High.

APPENDIX R

[The following was a request to the total community to participate in a day-long workshop dealing with the School situation. This request was initiated by a black minister.]

Sheldon Complex Perceptions

Every so often someone comes up with the statement "Something is going to have to be done about this racial thing, or this country will be destroyed!" And Americans nod their heads and toss the ball to the younger generation. Last week, here in Grand Rapids, the statement was made: "These young people aren't going to wait for somebody else to solve this problem. These kids are going to bust this issue right now."

That statement is one reason we are planning a marathon seminar on RACISM AT UNION HIGH SCHOOL -- because the young people have forced us into it, frightened us into it; shamed us into it. We should have been together a long, long time ago.

The adults of Grand Rapids have no excuse to offer when asked, "What took you so long?" The study on _de facto_ segregation in the Grand Rapids schools is two or three years old. We have all read the Kerner report. We had the Community Relations Project at South High. We saw racism draw huge crowds to school board meetings when it was rumored that cross bussing was being considered. We heard the thunder in September rolling out of Union High. Everybody worried. Everybody talked. Many of us prayed. And nobody did anything about it!

The second week in December it finally became evident that it was time to do more than show concern over the tragic trend at Union High. Meetings were formed by teachers, administrators, parents and students. By Tuesday, noon, December 17, we thought we were making good progress as we adjourned for lunch. By the time we reconvened, convulsions had racked the school, leaving bruised and battered students and causing new scars of bitterness and hatred that will be difficult to heal. As we left the conference room to face the grim reality in the halls at Union High, a Negro girl clutched my hand, tears streaming down her face, and cried, "Oh, Mr. Tardy, what took you so long?"

Our problem concerns more than a few black and white students at Union; it concerns every high school student, every college student, every grade school student in the entire city and suburban area. It strikes into the core of every family of every color on every street. We must all face this problem together -- not as fragmented groups -- and realize that it's not going to be solved by one committee meeting or by proclamation.

This seminar represents the concerned planning of many broadly representative groups: principals and teachers, adults and teenagers, blacks and whites, professionals and non-professionals, militants and moderates, people from the west side, east side, south side and north side. People who care about people! We planned a seminar to end the negativism and procrastination that has paralyzed this city on every racial issue. To do nothing now is to do wrong. To act alone on information known only to one segment of the community is to act ineffectively. Each group has some pieces of this puzzle. We are meeting to pool our facts; to face up to our various "hang-ups." We are going to talk it out from every possible angle. We are going to get to know each others views -- and know each other.

We do not believe that intelligent, concerned Americans can be destroyed by an enemy -- even one as firmly entrenched as racism. We are tired of mounting hatred, bitterness, tension and fear. We do not intend to be too late with too little. We do intend to have school start on January 6 at Union High with plans and programs that all the students will be eager to participate in. Our Marathon Seminar is planned to give any willing citizen of Grand Rapids a vehicle with which to start this job.

The seminar is being held on Sunday, December 29 from 2:00 p.m. until midnight, at True Light Baptist Church, 900 Thomas Street, S. E. Everyone is asked to attend for the entire time, if possible. It takes time to present facts, to air grievances, to exchange ideas, and to work out solutions.

APPENDIX S

[The following is a list of the demands of the black students at the High School. The list was gathered at a meeting between black students and black MOREL staff member.]

Perceptions of Black Students

Listed below are areas in which black students verbalized a good deal of concern:

1. No black officers on the Student Council. There are, however, 13 black classroom representatives.
2. Black teacher shortage.
3. No course in black history.
4. Inability of white teachers to relate to black students.
5. School dances where musical taste (soul music) of black students are ignored.
6. Social integration -- frowned upon by black students.
7. Unfair treatment of black students by police officers.
8. Presence of teachers at the High School who have demonstrated racist behavior(s) disturbing to black students.
9. Desire to return to South unanimous by black student interviewed.
10. Parents patrols -- disliked by black students.
11. Dislike for the new rules and regulations.

APPENDIX T

PARTICIPANT EVALUATION
HIGH SCHOOL STUDY ON WHITE RACISM

April 17, 1969

NAME____

The responses to these questions will be used to determine how future program efforts should be designed for greater effectiveness. Completely honest answers will be of great service for this purpose. If the space provided is not adequate, please use the back of the sheet but be sure to indicate the number of the question to which you are responding.

1. Purposes/Goals

1.1 What did you think the purposes of this Study were as it got underway?

1.2 What do you now think the purposes were?

1.3 How worthwhile are these purposes in your opinion?

1.4 What were your purposes originally as you became involved in the Study?

1.41 Did your purposes change, in any way that you are aware, as you participated in the study?

_____YES _____NO

1.411 If you said "yes" above, what kind of change took place?

(From__________________________to____________________)

II. Methods, Materials Staff Used

How would you rate each of the following in terms of effectiveness in helping you understand or deal with racism. Use the following code: "A" - outstanding, "B" - good, "C" - fair, "D" - poor, "E" - failure, "NA" - not applicable.

___2.1 Al Hurwitz
___2.2 Valerie Snook
___2.3 Delmo Della-Dora
___2.4 Henry Hagood
___2.5 Annamarie Hayes
___2.6 Weekend retreat in Lansing
___2.7 Press conference following Union Parents Association Meeting
___2.8 Meeting with black community (church basement)
___2.9 Experiences surrounding Union Parents Association (before, during and after)
___2.10 Study meeting in which forced field analysis was used
___2.11 Individual conferences with Hurwitz/Della-Dora after weekend retreat
___2.12 Reading materials supplied in MOREL "library"
___2.13 "Rightness of Whiteness"
___2.14 "Institutional Racism: A Primer" (green pamphlet)
___2.15 "The Race War"
___2.16 "Black Power, Poverty and Racism" (Speach reprint by R. Wilson)
___2.17 First Study meeting (discussion of black and white "heroes")
___2.18 Interaction with black Union High staff members in Study
___2.19 Direction/leadership given by MOREL staff
___2.20 Length of time Study was conducted

2.21 What were the outstandingly significant and effective activities of the pilot study? What made them so?

2.22 What were the outstandingly negative (or worst) activities that contributed the least?

2.23 What books, or other readings, were of value to you and in what way?

Name of book or reading	How it was of value

III. Effects of Study

A. School and staff

3.1 How well have the purposes of the Study been accomplished for you personally?

3.2 In your opinion how well have the purposes of the Study been accomplished for the group participating?

3.3 What new knowledge or information do you have as a result of this project?

3.4 What changes in attitudes/feelings in yourself have come from participation in the study?

3.5 Are you behaving differently in any way now as a result of participation in the study? Please describe.

3.51 In your professional live...?

3.52 In your personal life...?

3.6 What is "racism," as you define it?

3.7 What would you like to do in the next year to overcome racism?

3.71 Professionally...

3.72 Personally...

3.8 What do you think you will do in the next year to overcome racism?

3.81 Professionally...

3.82 Personally...

IV. Self-Evaluation

4.1 What did you do to assist the Study group?

4.2 How much effort/commitment do you feel you put forth for the Study?

4.21___a great deal
4.22___significant most of the time
4.23___half-hearted
4.24___very little or none

4.3 How well did you succeed in being of assistance to the Study group in your opinion? (check one)

___4.31 One of outstanding members of the group
___4.32 Better than most members
___4.33 Less well than most members
___4.34 One of least helpful members

4.4 To what extent have you succeeded in meeting your own purposes for participation in the Study? Describe.

3.9 What do you see as being the major blocs to what you would like to do? How do you think you will try to deal with these? What kinds of assistance (knowledge, materials, experiences, people, etc.) would be helpful.

Blocs	Methods of dealing with	Kinds of help needed

What are the most significant effect of racism, in your opinion, on.....

3.10 Black Students?

3.11 White Students?

How has the project been of value to you?

3.12 in your job?

3.13 in any other way?

How has the project been detrimental to you?

3.14 in your job?

3.15 in any other way?

3.16 How has the project been of value to your school?

3.17 Has the project been detrimental to your school? If so, how?

Rate the effect of the project on the following using "A" - outstanding, "B" - good, "C" - fair, "D" - poor, "E" - failure, "NA" - not applicable.

_____3.18 How much I learned about my own racism
_____3.19 How much I learned about societal/institutional racism
_____3.20 Understanding of ways racism operates in schools
_____3.21 Change in my behavior in direction of anti-racism

V. The System

5.11 As you see it, how does racism show itself in this school?

    5.11 Program (curriculum, materials) What is racist and how is it so?

    5.12 Policies of school, district, in classroom. What and How?

    5.13 Methods and practices (marking, counseling, teaching, testing, etc.) What and How?

5.2 What actions would you like to see the Board of Education and/or administration take to eliminate racism in this school system?

5.3 In what ways have you become involved with issues, activities and ideas that deal with racism since the Study began? With whom (or what group), in what ways and with what results, if any?

VI. Redesign

6.1 If you were to start all over again, knowing what you now know, how would you change the pilot study?

Add--

Delete--

Modify--

6.2 What would you be sure to retain and/or emphasize even more?

Retain, as is--

Emphasize even more--

6.3 What are some ways you believe would work to maintain good communication and involvement of other staff members not in the study?

VII. Personal Attitudes

Please respond to the following statements by entering the appropriate letters in the space preceding each statement.

S.A. -- Strongly Agree S.D. -- Strongly Disagree
A. -- Agree D. -- Disagree

_____ 7.1 Standard English should be taught as a second language to minority group students.

_____ 7.2 Many compositions should not be evaluated for style.

_____ 7.3 The oral language of black students is not acceptable in school.

_____ 7.4 Black power means wanton violence.

_____ 7.5 Classes should study prostitution.

_____ 7.6 The school is a non-racist institution.

_____ 7.7 Students should be taught to deal directly with the racism of American society.

_____ 7.8 Since white people have acheived the highest level of civilization, it is only natural that they should exert influence throughout the world.

_____ 7.9 Students should decide what the class should study.

_____ 7.10 Teachers must actively support students' efforts to gain power.

_____ 7.11 Standardized tests are a necessary evil.

_____ 7.12 Teachers should not interfere in the behavior of their fellow staff members.

_____ 7.13 Teachers should use any means possible to actively work against racist policies and practices of the school.

_____ 7.14 We must have law and order before we can have justice.

_____ 7.15 The position of black people has improved, relative to whites, within the last ten years.

_____ 7.16 The United States is capable of genocide against black Americans.

_____ 7.17 Teachers should inform all students that the Grand Rapids master plan is racist.

_____ 7.18 White affluence is a direct result of black oppression.

_____ 7.19 Non-whites are not inherently inferior to whites, but due to cultural - economic factors, Negroes are, in fact, in an inferior position in our society.

_____ 7.20 The most effective way to end racism is to integrate non-whites into white institutions.

_____ 7.21 The growth of the black movement is responsible for the George Wallace racist backlash.

_____ 7.22 Racism pervades all the institutions of our society.

_____ 7.23 There are no black, brown, red, yellow, or white people; only human beings.

_____ 7.24 Teacher organizations must be used to eliminate racism from the educational establishment.

_____ 7.25 Teacher striking for personal benefit at the expense of educating black students is racist.

VIII. School - Community

8.1 Do you feel other people should have been involved in this study?

YES_____ NO _____

8.2 If yes, which groups?

8.3 If no, why not?

8.4 Do you feel parents, students, and other adults should be involved

_____ in a parallel study?

_____ in a separate study?

IX. Other

Anything else you would like to say which would help in planning and carrying our school programs designed to overcome racism?

APPENDIX U

HIGH SCHOOL PILOT STUDY
POST-MEETING REACTION FORM

[Completed by each participant at end of each session]

Date______________________ Name_________________________________

1. What were your goals for today's meeting?

2. To what extent were those goals achieved?

3. What issues should be pursued at future meetings?

4. Suggestions for activities at future meetings.

APPENDIX V

POST-MEETING REACTION FORM

PLEASE MARK IN SPACES

/X/ not X/

1. I had _____chance to really be a part of today's activities.

No Some Excellent
___/___/___/___/___/___/___/___/___/
1 5 9

--What happened
--What I expected

2. What we did today was of __________interest to me.

No Some Excellent
___/___/___/___/___/___/___/___/___/
1 5 9

--What happened
--What I expected

3. What we worked on today was__________________ to my goals as a teacher.

Unrelated Somewhat Relevant Highly Relevant
___/___/___/___/___/___/___/___/___/
1 5 9

--What happened
--What I expected

4. I felt______________ about today's session.

Badly Very Good
___/___/___/___/___/___/___/___/
1 5 9

--What happened
--What I expected